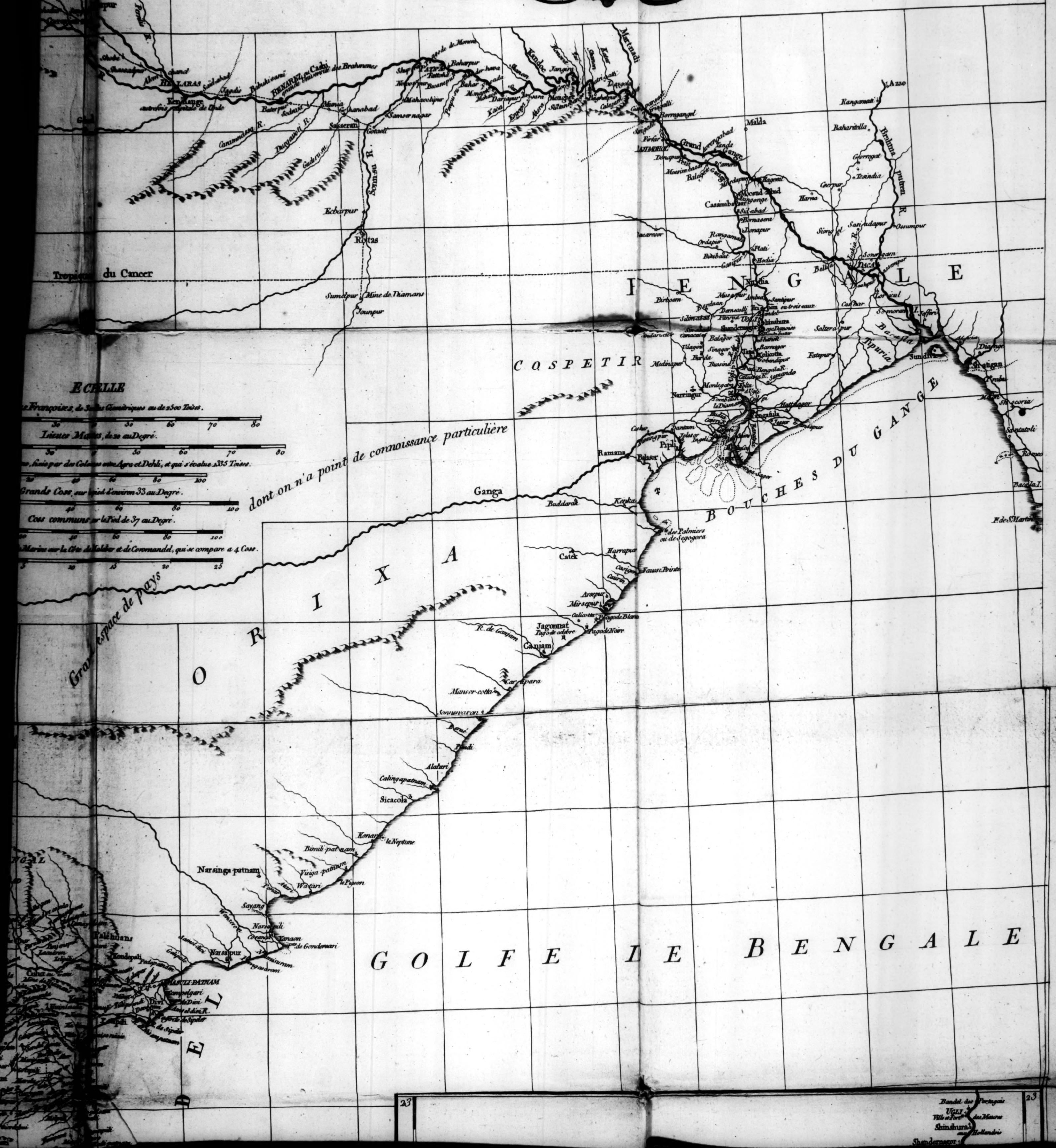
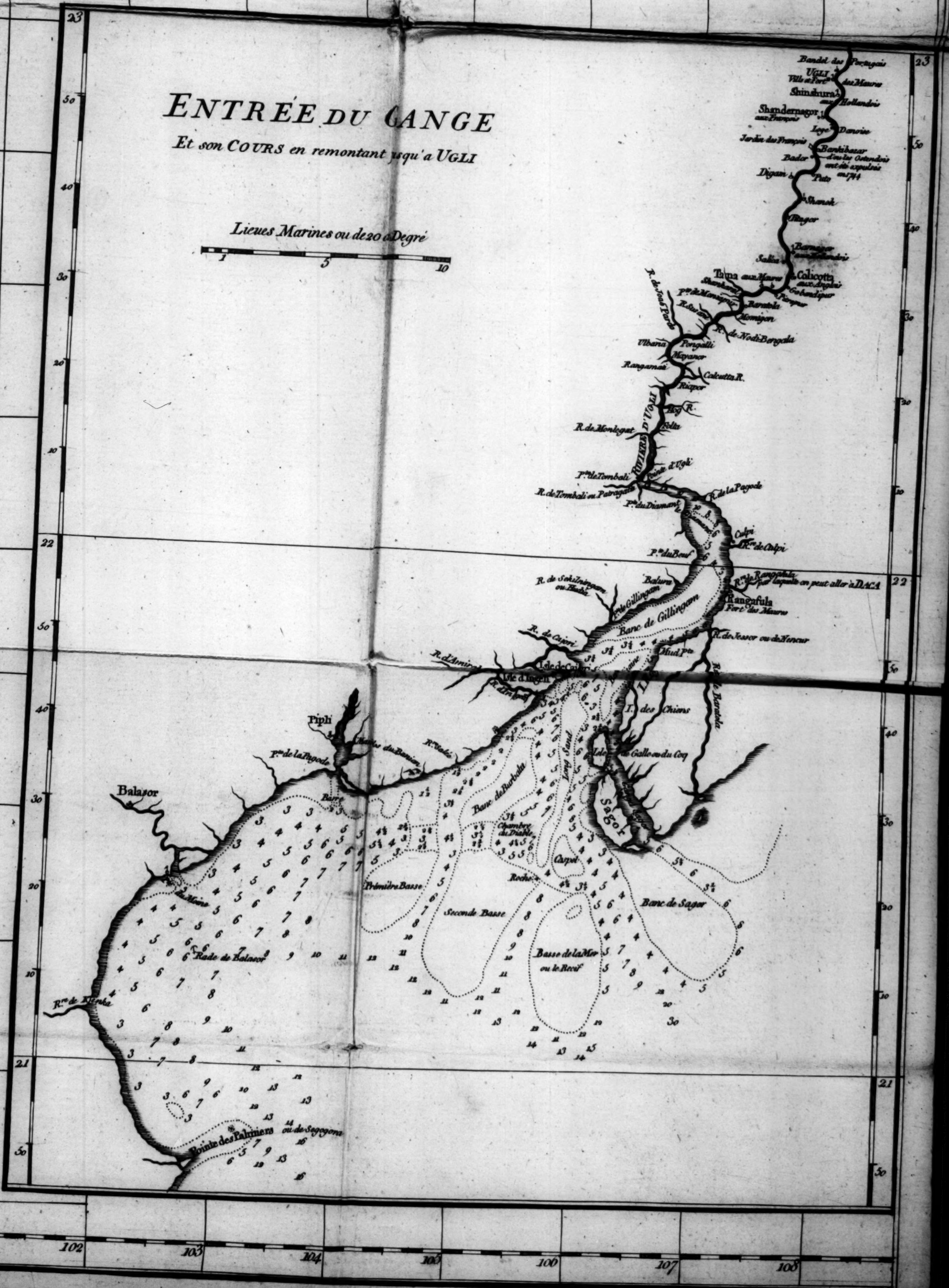
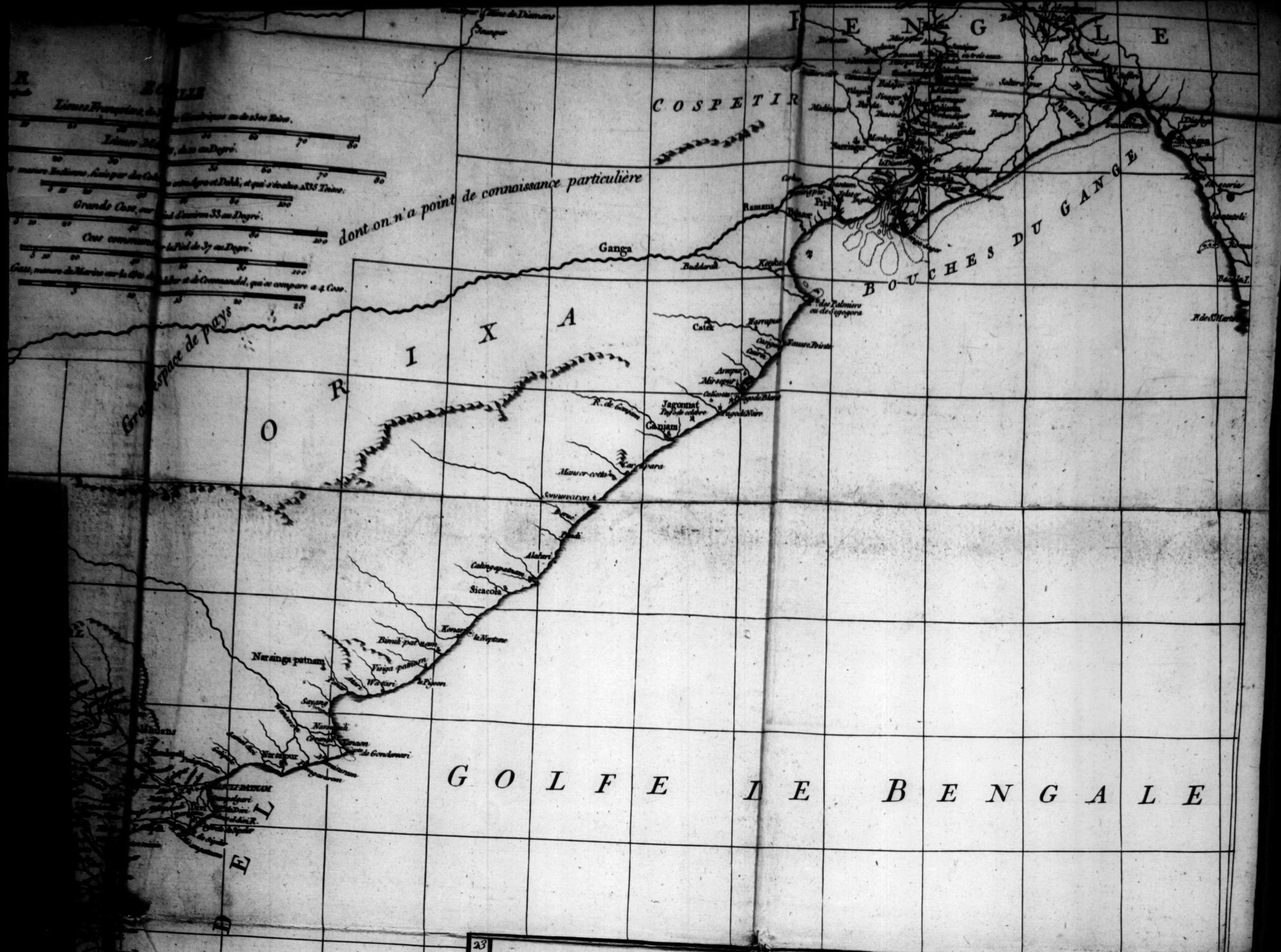


CARTE DE L'INDE

DRESSÉE POUR LA COMPAGNIE DES INDES

PAR LE S^r D'AVILLE
Secrétaire de S.A.S.M^{te} LE D^{uc} D'ORLÉANS
Novembre 1752





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GOULFE DE CAMBAYE

ENVIRONS DE GOA



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A

Thomas Adams

Geographical Illustration

OF THE

M A P of I N D I A,

TRANSLATED from the FRENCH of

Bourguignon d'Anville (9.73.

Mon.^r D'ANVILLE, *K*

Secretary to his Serene Highness

The D U K E of O R L E A N S:

WITH SOME

EXPLANATORY NOTES and REMARKS,

By WILLIAM HERBERT, *Hydrographer.*

L O N D O N:

Sold by HENRY GREGORY, Mathematical Instrument-maker, near the *East*

India House, Leadenhall-street: Likewise all Sorts of Navigation Books

A

Geographical Illustration

OF THE

M A P of I N D I A

Translated from the FRENCH of

Mons. D'ANVILLE

Secretary to his Grace the Duke of

The DUKE of ORLEANS:



EXPLANATORY NOTES and REMARKS

By WILLIAM HERBERT

L O W D O W

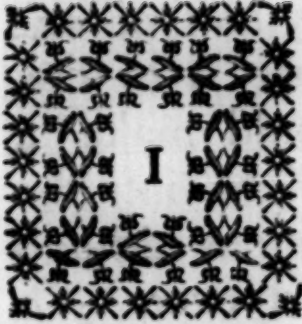
Printed for the Author, at the Golden-Chain, under the Piazza

London-Bridge

M D C C L I I



P R E F A C E.

 I SHOULD never have drawn the Map (the analysis of which is the subject of this Treatise) had not HIS MAJESTY'S COMMISSARIES OF THE EAST-INDIA COMPANY done me the honour to request it. I must confess I was at first unwilling to lay down India on a larger scale than I had before done in my Map of Asia; and the uncertainty of our intelligence in the different parts of India, together with the almost total Inexperience in any of those parts, were the motives of my resolution: However, as it was thought a sufficient reason for compiling a new map, to be able to correct the errors of preceding ones, and to make considerable additions thereunto; and as this may be the means of obtaining a more perfect information by a successive progress of enquiries, the Map of India will be found very useful, and contribute to the improvement of geography.

Nothing can be more efficacious for rendering the map compleat than the ensuing Geographical Illustration, which shews at one view what is most material and worthy observation therein; and on the other hand, the parts not so well known are distinguished in a plainer manner, in this map, than in any other of the same part, by means of a more ample and accurate discussion of what is worthy notice: So that the reader is excited to make further enquiries, which may conduce to the improvement of this map, by reforming its errors, and supplying its defects.

'Tis then for the advantage of the thing itself, that having finished the Map of India, and employed my attention on other affairs, I nevertheless reassumed my labours to add to this map a second work, viz. that of carefully revising the composition: I say a second work, because necessary not only to recollect all the means used in this composition; but likewise to make further enquiries than those, which had been before deemed sufficient: I say also of carefully revising, that is, not in a vague and superficial manner, which will not

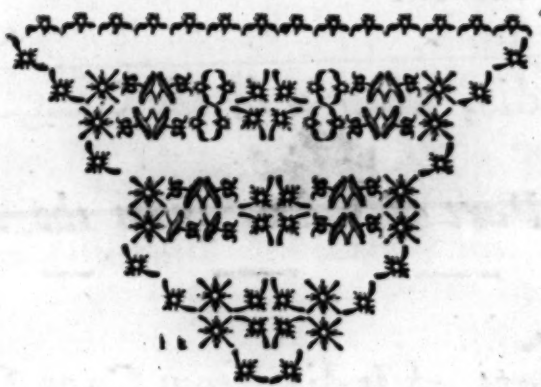
not suffice to render a map accurate, as its correctness cannot be thereby so clearly manifested; whereas this circumstantial Illustration will be found nearly conformable to that of the map in question.

I am sensible that the new Geographical system in the maps that I publish, may induce some persons to enquire into the foundation on which this system is built; nor can I disapprove of such an enquiry: I might even flatter myself that by such like illustrations as this of India, I should be able to confirm that approbation which the maps alone might hope for. But it will perhaps hardly be believed, that a copious illustration of only half of one of the two sheets that make the first part of my Map of Asia, that is to say, the part included between the Dardanelles and Ormus, would make a very large volume: Ancient geography affording considerable light into the subject, it would be requisite to consult it, and an infinity of positions hitherto unknown, or mistaken, would not admit of being lightly scan'd over. To perform a work of this kind, it is not enough to suppose the author perfectly at liberty to discuss his sentiments thereon without reserve, he must be able moreover to depend on a good number of readers to defray the expence of publication, and he ought not to be in the least prevented by partiality from entering into the real merits of the subject. The treatise here annexed to the Map of India, would never have seen the light, had it not depended on the engraving of the Map; as it is, there have been but very few impressions of the book.

These illustrations have swelled into a book, instead of being confined to a simple memoir, yet without digressing from what immediately concerns the geography of the country. In a particular work, wherein I had occasion to consider India attentively, I set down as I went along whatever occur'd relating to antiquity. The best compilers of ancient geography, and particularly Cellarius, have contented themselves with respect to India, as well as many other countries, with barely mentioning the places taken notice of by the ancients, without treating of them in a manner becoming actual and positive geography. Those maps which have been intended to represent the countries recorded in antiquity, are notoriously erroneous, in regard to the situation of places: Our imperfect knowledge of antiquity in India, doth indeed prevent our being able to apply the modern geography of that country; but we have been the more careful in collecting those informations we could depend upon for certainty, a minute enquiry into which has not a little contributed to the perfection of this work.

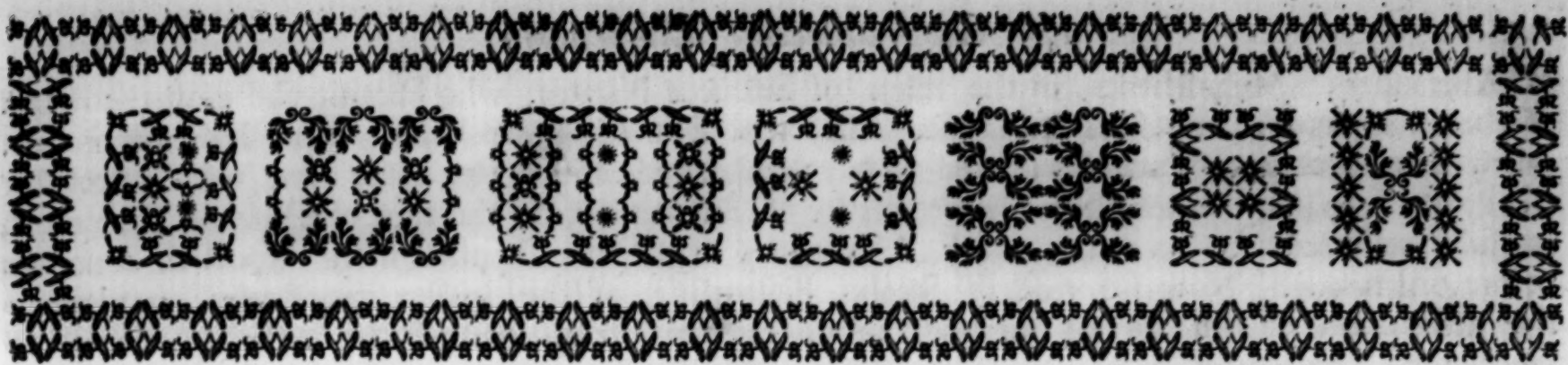
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To conclude, having the improvement of geography more at heart, than the consideration of the Map of India, I wish it may but prove the groundwork of another more accurate and compleat one, which may in a manner cancel this; and leave it no other merit than that of having given occasion for a better. I shall be more desirous than any body of procuring what intelligence I can to answer this purpose.



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A

Geographical Illustration

O F T H E

M A P of I N D I A.

T H E country included in this map is so extensive, that it will be necessary to divide it into sub-divisions, as they naturally occur from the situation, and the diversity of principal circumstances of those places, that fall under our immediate notice.

For instance, the Northern part of India may be treated of separately from that which stretches to the Southward, between the two seas which inclose it; also the country water'd by the Indus, and the rest of the rivers which fall into it, may be distinguished from that, through which the Ganges bends its course. Though the head of the Indus is far beyond the limits of this map, which I constructed for the India Company, it will not perhaps be taken amiss, that in order to render the description thereof the more compleat, I here include this river with its branches; and as a supplement to the map of India in this particular, I refer the reader to the first part of my map of Asia.

In the Southern part of India, the two opposite coasts, one extending from the mouths of the Indus to Cape Comorin, the other from that cape Northward to the mouths of the Ganges, make a division no less remarkable than the preceeding.

I have therefore divided India into four districts, two to the Northward and two to the Southward; each of which I shall illustrate in a distinct section, to which I shall subjoin a fifth, treating of the coast of India, from the mouths of the Ganges to the enterance of the straits of Malacca, in order that this extent of land, which was afterwards added to the map of India, may likewise come under our examination: But previous to the whole I shall give some account of the measure made use of in each district, by which the distances between the places in question may be the better ascertain'd.

Of the travelling measures of India.

The use of a peculiar, and fixed travelling measure is of great antiquity among those Indians who were found civilized in the earliest account of that country. Strabo, in his description of India, in the fifteenth book of his geography, writing after Megasthenes, Ptolemaeus and some others, was consequently furnished with memoirs as ancient as the days

B

of

of Alexander: Megasthenes, in the reign of Seleucus Nicator, who became the most renowned of that conqueror's successors in Upper Asia, was sent on an embassy to an Indian monarch, called Sandrocottus: Patrocles is said to have embarked about the same time with a fleet for the coast of India: Eratosthenes, a bookseller of Alexandria, in the time of Ptolemy Euergetes, carefully collected the memoirs, which Alexander's expedition supplied with respect to countries before unknown: Now we read in Strabo, discoursing of the Indian magistrates, previous to the description of the several methods of government, that commissaries were appointed to superintend the public ways, in which they erected stones at every tenth stade, to shew the distances, as well as the direction of the roads where they separated for different places.

It seems difficult to determine, to any degree of certainty, what is the exact measure of the stade, mentioned by Strabo: If we take the word stade in a literal sense, by supposing that the spaces betwixt the stones erected by the Indians were strictly compared with the Greek stade, there is still a difference to be made in the stade itself; for whereas the first knowledge of these parts was owing to the success of the Macedonian arms, it is to be observed, that the common measure of the Greek stade does not agree with the distances recorded in the ancient memoirs we have of the marches of Alexander, and many other distances determined in the like manner, and by the authority which was the consequence of that prince's success. A peculiar study of the various itinerary measures used in the different ages of antiquity, has enabled me to ascertain the stade, from circumstances minutely considered, and find it to be equal to 54 or 55 toises; * so that if the Indian measure be computed at ten of these stades, it will appear to be limited to 540 or 550 toises.

This computation, however, bears no conformity to the measure now used in India, and is much short of it. This defect therefore seems to be essential: Besides, it has been remarked that the Indians, not going out of their own country to mingle with other nations, were not likely to adopt the novelties of those who would have subverted their constitution and establish'd customs.

The Scythians formerly made irruptions into India, and even settled there, for which reason, in ancient Indostan we find Indo-Scythia. Several Mahometan princes, and among the rest Mahmud, son of Sebek-takin, through his zeal for Mussulmanism, made conquests in India; and India has been governed for two centuries past by a race, originally Tartars, and whose religion is Mahometanism. These circumstances nevertheless, which have as it were changed the nature of other countries, had not this effect among the Indians: They preserved, besides divers idioms peculiar to themselves, their religion and its ministers, Brachmans and Gymnosophists, their division into casts or tribes, each distinguished by its profession, their superstitious rites; in a word, all those singularities wherein they differ'd from other nations in the most distant ages of the world: It is therefore probable enough that they retain'd in like manner their own itinerary measure, which they preserved by fixing stones on the great roads, rather than that they should change it for another totally different and disproportionate. There is no reason to believe but that this measure might consist of ten lesser ones, which the Greek writers, by using a term proper to their language, might render stades, without any regard to the exactness of their contents.

If the name of *Coss*, which the Indians use to signify the actual admeasurement of the distances in India, or an appellative, evidently derived from it, be found in antiquity, as really

* It were to be wished that M. D'Anville had given us the particulars on which he founded this result, as I cannot help thinking there is some mistake in them, or the calculation; for if the Grecian stade contains 125 geometrical paces, each pace equal to 5 Roman feet; and again, if the English foot be divided into 1000 parts, whereof the Roman foot of the Capitol contains 970, and the French Royal foot 1068 of those parts, as I find by all the researches I am able to make; then the stade will yield 567 French Royal feet, or $94\frac{1}{2}$ toises, at 6 toises to the foot; so that the Indian measure computed at 10 of these stades, will turn out 945 toises instead of 550, which might well be esteemed too short, and bear no conformity to the measure now in use among the Indians: But if the geometrical pace be equal to 5 French Royal feet, as some of their authors relate, that will bring it still nearer to the standard measure: And this I find is allowed by M. D'Anville himself, in the uppermost scale to his map of India, where he makes his French league 3000 geometrical paces, or 2500 toises.

it is; this circumstance greatly favours our conjecture concerning the antiquity of such measure. Stephen of Byzantium, under the article *Κάσπριος*, speaks of an Indian courier, * by name *Cosseen*, *Κοσσαιός*. This courier came from that part of India called *Cospira*, and the natives of *Cospira* were of all the Indians the swiftest in running, being lightest of foot, and having their knees the most pliant and flexible; they are thus represented by the poet Denys, quoted by Stephen. Ptolemy places Caspirea, and the town of Caspira in the North of India. Herodotus likewise makes mention of the town of Caspatyrus, situate at the head of the Indus, which Mercator thinks corresponds with a name in modern geography, without any apparent alteration, viz. Cospetir. This opinion is founded on the Portuguese historian, John de Barros, in his fourth Decade, *book ix. chap. 1*; but as he speaks of it as a province of the kingdom of Bengal, at the beginning of the sixteenth century, contiguous to the Ganges, and bordering upon Orixa, this situation does not agree with Caspatyrus, whence it is said, in Herodotus, book iv. that Darius the son of Hyftaspes sent Scylax of Caryande down the Indus, to discover the mouths of that river: However this be, is it not evident from the above account, that an Indian courier, remarkable for his swiftness, was called *Cosseen*, and is not this observation of some consequence, as the itinerary Indian measure is called a *Cos*?

It remains now to enquire what might be the extent of this measure. I have not been able, I must confess, to find any where sufficient grounds, whereby to make an exact calculation; but to make amends for this defect, I have learned from two travellers of equal authority, Bernier and Thevenot, that between Agra and Dehli, the space between every *cois* is determined by pyramids or turrets. The first of these writers says, that they were erected by Gehan-ghir, who succeeded his father Gelal-uddin-Ekbar, at the beginning of the last century; he likewise caused a row of trees to be planted along the great road, which extends, not only from Agra to Dehli, but is continued from thence to Lahaûr, § in a direct road, which I judge may contain about 140 French leagues, of 2500 toises each. Do not these pyramids revive the ancient Indian custom, recorded by Strabo, of placing stones to shew the distances along the great roads? and can this be look'd upon as a modern regulation in India, since the authors whence Strabo gathers his information, are as early as the time when Alexander first carried his arms into this country.

Thevenot adds to Bernier, that there are 69 or 70 turrets between Agra and Dehli; and the particular distances which Tavernier gives along this road, amount to 68 *cois*. This is the best intelligence to be had of the distance, which is not agreed upon between these travellers, nor yet vary far from it.

I have had the advantage of fixing the situation of Agra and Dehli much more exact than it has been hitherto done. In the first place, by the difference of latitudes, which I have collected from the observations of father Boudier, a Jesuit, of great skill in astronomy, which he made his study. The latitude of Agra $27^{\circ} 10'$; that of Dehli, or Gehan-abad, in the part where the Mogul's palace stands, $28^{\circ} 41'$. The importance of these determinations will appear, if we consider that in the *Connoissance des Temps*, published by the Royal Academy of sciences, the latitude of Agra is made $26^{\circ} 43'$ which is $27'$ less than the observation.

In the observations of father Boudier, besides what serves to determine the longitude of Dehli, having found one which fixes that of another place, called Fatepur, between these two points of longitude we may find that of Agra: So that by the distance between Fatepur and this town † I find the difference ‡ between Agra and Dehli to be about four-fifths of a degree. || This difference indeed is not at all conformable to the modern maps, in which these towns are represented under the same meridian; but it will appear, notwithstanding, how far I am out of the way in allowing the difference above-mentioned, or giving it an oblique direction, since the difference of latitude is but a degree and a half. I ought also to observe as a

* Patamar or messenger,

§ Lahor or Lahore.

† Dehli or Dehly.

‡ i. e. Of longitude.

|| Or 48 min. farther

farther improvement in geography, that the longitude of Agra, which according to the *Connoissance des Temps* is but $74^{\circ} 24'$, is in reality $75^{\circ} \frac{1}{4}$ from Paris, since Dehli (which is not so far to the Eastward as Agra) lies about 75° from Paris, according to the observations of father Boudier.

This account, which I could not well omit, fixing the situations of Agra and Dehli, determines likewise their distance, which is a material point with respect to the matter under consideration. But as both these towns are of large extent, their centre being at a considerable distance from their extremities, between which, according to the ordinary method of reckoning, the distance between towns is ascertained; considering the difference of the latitudes observed, which is $1^{\circ} 31'$, it will be requisite to make a deduction, which may be computed at about $3'$, and so be reduced to $1^{\circ} 28'$: Then working this difference of latitude with the departure * and angle of position, which is found to be 23° , † it will make the distance $1^{\circ} 35' \frac{1}{2}$ or thereabouts, according to the graduation of the latitude, and reckoning 57000 toises to a degree, the whole will be 90700 toises. § The road measure will not be thought to add much to this account, as this is a royal road, which may be supposed to have been made as streight as possible, and crosses a fine champion country, without any mountains; however, as it is likely to be something more than the horizontal distance, given by the above calculation, we should settle this distance at the least number of coſſes, that is to say, 68 rather than 70: Then by the estimation which has been made at ninety thousand seven or eight hundred toises, the coſſes will be found to consist of about 1335 toises. Hence we may conclude, that the degree contains about 42 coſſes, little more or less.

These methods ascertain pretty nearly the true length of the Indian coſſes, according to the standard-measure of the country, where stones are placed on all the principal roads; but we cannot pretend that this estimation will regulate the measure of any coſſes whatever, which must wholly depend upon an arbitrary reckoning: For it must be allowed that in India, as well as other parts of the world, the computed distances differ in one part of the country from those of another. The good of geography requires, however, that the variations should be known, at least the most considerable; I will therefore set down what I have learned upon enquiry, and in compiling the map of India I have made the best allowance possible for them.

Travellers have generally compared the coſſes to half a league, and a league according to the length of the coſſes given as above, viz. about 2700 || toises, is none of the shortest measures; but there is a particular province of India, where they allow the coſſes a much greater length: Tavernier, in a very accurate journal from Surat to Agra, by the way of Brampur, says that on the road, between Brampur and Seronge, the coſſes are so long, that the carriages of the country, drawn by oxen, seldom go above a coſſe in an hour. Sir Thomas Roe, ambassador from the English to the Mogul Gehan-ghir, comparing the coſſes between Brampur and Azmer to two English miles, gives us reason to think the coſſes very extensive in that part; for the English mile, by the statute of Henry VII. contains 826 toises; and this mile is still shorter than that now commonly used in England, as I have shewn in another work, where, in a calculation which includes all the great roads of that kingdom, I have concluded it to consist of above 1100 toises, so that a mean-measure between the common and statute measure of Henry the VII. may be reckoned between 900 and 1000 toises, and may be accounted equal to one minute of a degree, which is conformable to the English way of reckoning 60 miles to a degree, and if this mean-measure be more agreeable than a longer one (as it is in my opinion) to answer to Roe's estimation of a coſſe, it follows that about thirty coſſes make a degree, which is widely different from the computation above-mentioned, of near 43 coſſes. **

* Which as above was found to be four-fifths of a degree, or 48 min.

† This latitude and departure will make the angle of position 29 deg. and the distance 100 miles of 60 to a degree.

§ Or, according to the above calculation 95000 toises, which will make one of these coſſes to contain 1397 toises; or about 41 coſſes to the degree.

|| Or 2795.

** See the notes above.

The extent between Brampur and Seronge, measured on the map of India, is equal to 3 degrees and about a tenth of latitude: This, Tavernier reckons 101 coſſes, which is about 33 coſſes to a degree. And if to the diſtance given we add what the windings of the road is ſuppoſed to contain, between Brampur and Seronge, it will ſufficiently juſtify the above computation of 30, or thereabouts, to the degree. It is neceſſary to obſerve likewiſe, that in this part of the continent of India, I find the coſſes longer in compariſon with its ſtrict definition, as to the diſtance between Agra and Dehli.

From Seronge to Agra is computed 106 coſſes, which Tavernier calls common coſſes, and this diſtance, which in the map meaſures 2° and about 50', makes the degree conſiſt of about 38 coſſes: In this ſpace the coſſes near Agra are in all probability nearly if not quite the ſame as thoſe between Agra and Dehli, whereas thoſe nearer Seronge may be ſuppoſed to contain about the former meaſure between Brampur and Seronge; ſo that 'tis not without reaſon, that the traveller in this part obſerves a medium-measure between the longeſt and ſhorteſt of the coſſes: But though no expedient can be found to ſupply exactneſs, I ſhall remark, that by placing Agra, according to the *Connoiſſance des Temps*, which is 27 min. leſs in latitude, and $1\frac{1}{2}$ deg. in longitude, by which this place will be found to be miſplaced above 70000 toiſes, it reduces the diſtance between Brampur and Agra about two-thirds of this number of toiſes; ſo that this does not require the coſſes between Brampur and Seronge to be any larger than ordinary; and I imagine theſe coſſes will not be eſteemed longer for being confined to this ſpace, than thoſe between Agra and Dehli, which are actually much inferior to them. But if the ſituation concluded from father Boudier, which rectifies this miſtake, needed any farther proof, this obſervation, juſt made, might ſurely confirm it.

Let us proceed to other parts of India: There is no doubt but the coſſes between Dehli and Lahaûr are the ſame as between Agra and Dehli, as it is a continuation of the Royal Road, on which the coſſes are determined by pyramids, as has been already obſerved. I do not even think that in travelling farther up to Kabul, by Attek, the coſſes are more extenſive, becauſe they agree with the diſtance given by Tavernier in coſſes along this track. Upon conſulting the marches of Timur, on his return from India, according to the account of Sheref-uddin, who wrote the hiſtory of that conqueror, in the Perſian language, the Northern part of India, between Kandahar and Kaſhmir, cannot, I think, be more extenſive than in my map of Aſia. We may, at the ſame time, be ſatiſfied with regard to the latitude, for as much as the difference between Lahaûr and Kabul is ſcarcely 3° ; nevertheleſs Tavernier reckons it at leaſt 240 coſſes from Kabul to Lahaûr, paſſing by Attek: Now the diſtance meaſured on the map, from Lahaûr to Kabul, doth not exceed 200 and 4 or 5 coſſes, on the Royal Road; by which it ſhould ſeem that the coſs is accounted rather leſs in this ſpace than thoſe meaſured along this road, were it not that the intermediate ſituation of Attek is ſenſibly out of the direct road, from Lahaûr to Kabul. From the marches of Timur, between Multan and Dehli, by the way of Batnir, and purſuing pretty cloſely the Hiſtorian above-mentioned, I was in hopes to have aſcertained, to a tolerable degree of exactneſs, the diſtance between theſe towns, in order to adjust the breadth of India; but the diſtance in coſſes is not given, as I can find.

Travelling from Agra towards Bengal, the length of the coſſes ſeems to increaſe as you go from the capital. Tavernier computes 250 coſſes from Agra to Patna, which will be found to agree nearly with my map of India, by meaſuring their diſtance on the ſcale of coſſes, agreeable to their meaſure of $42\frac{1}{2}$ or $\frac{1}{4}$ to the degree, as the coſſes are meaſured on the Royal Road: It muſt be ſuppoſed, that they are indeed the ſame in the neighbourhood of Agra, though on a different road; but they may very well be ſuppoſed to grow longer at ſome diſtance from it, for the road, as it winds, deſcribes an arch, which makes Helabas to be about midway between Agra and Patna; and the outward circumference of that arch is found to be diſtant from the

straight-line, one sixth-part of that line; * and this circumstance will admit of no doubt, as the latitude of Helabas is determined, as well as those of Agra and Patna, by the observations of father Boudier. Beyond Benarez, which is next to Helabas, and whose latitude has been also observed, the elbow, which the road makes in passing by Sasseran, before you come to Patna, might induce one to compute the cosses at 33 or 34 to the degree; and I think the map of India affords space enough at the lower part of the Ganges to support such a computation as far as Daka. ||

Travellers agree that the cosses are shorter towards the sea, and near Surat, than they are farther within the continent. It is computed about 135 from Surat to Brampur, and indeed by an estimation, perfectly agreeable to the proper and definitive measure of the cosses, I judge it will require above 40 of them to make a degree. The 86 cosses, counted by Thevenot, on one of the straightest roads, leading from Surat to Ahmed-abad, cannot be reckoned on any other footing than those between Agra and Dehli: Hence, doubtless, it is that the fixed latitudes of Surat and Ahmed-abad hardly differ 2°, nor is the difference in longitude very considerable. From Surat to Bag-nagar, the capital of the kingdom of Galconda, the particular distances, amounting to about 330 cosses, I cannot help thinking nearly of the same kind. To compleat the passage across the peninsula of India, from sea to sea, travelling from Bag-nagar to Masulipatnam, is reckoned 105 cosses in the most direct road that you can go: There is another by the mines of Gani or of Kulur, which being interrupted by mountains, narrow passages and rivers, contains 112 cosses: Again, according to a large manuscript map I have by me of this province in particular, which extends even beyond Paliacat, † and in which the roads are very carefully laid down, I found, by comparing the number of cosses with the latitude of this map, that 37 cosses make a degree. The cosses are longer in this part than towards Surat, and of a medium between the longest and shortest that are to be met with in Indostan.

This discussion is, I think, exact enough with regard to the length of cosses in the different parts of India: The variation herein shewn, proves the necessity of ascertaining the true measure of them, in order to render geography compleat on this head. According to the Persian author of the life and exploits of Timur, the mile was the established measure of India: It is said *vol. 3d.* of the translation of it, made by M. Petits de la Croix, *page 66*, that three miles, which the Indians call *Gouroub*, make a parasang, which we know to be the Persian league: And he farther compares 17 of these miles to five parasangs and two miles, which agrees with his standard. This historian says, that Timur marched fifty miles (though it was on an emergency) without stopping, between one afternoon and ten o'clock the next morning, from whence we may judge the length of those miles. The parasang, to which three of these miles are compared, differs in extent as well as the coss, and are from 17 to 25 in a degree. In consequence of the march of this army, a moderate parasang will appear more reasonable than the longest. But we may very well suppose that the Persian writer calls the coss a mile; for Pietro della Valle says, that *Cos* & *Corù* (as it is written instead of *Gouroub*) are the same thing, *Cos, ovvero Corù, que è tutto uno*, and he adds *ogni Cos, ò Corù, è meza fersagna ò Lega di Persia*; a definition much more reasonable than that of the historian Sheref-uddin, at least agrees better with the common extent of the parasang. The authority of the Persian writer only serves to confirm, that in the North of India, to which Timur's expedition was confined, the *gouroub*, or coss, is rather short of measure than otherwise, as indeed the distances mark'd between Lahaúr and Kabul, as above, have given us reason to think; and probably in that part 50 cosses might not be more than equal to 35 or 40 elsewhere. The 50 cosses to a degree, will be nearly equal to the parasangs of 17 to a degree, at the rate of 3 cosses to a parasang, as given by Timur's historian: And as this is the longest of the parasangs in question, the coss suffers the least reduction imaginable in its measure.

* The map does not represent it so.

|| Or Daka.

† Or Pullicatte.

Before I conclude, I would just mention a measure in use along the coast, from Surat to Malabar, and even round from thence to Coromandel: This measure is called *Gos*, or as Pietro della Valle has it, *Gau*: The Term is not modern, if we may believe it to be the same with that of *ῥαύδια*, which was used by Cosmas the hermit, about 1200 years ago, in his Sacred Topography, speaking of the extent of the Taprobane or Ceilan. || Tavernier is mistaken in comparing the *gos* to 4 of our $\frac{1}{2}$ common leagues, instead of 4 *coffes*: This is sufficiently evident from his calculation of 61 *goffes*, which he makes between Surat and Goa; for these places differ in latitude but $5^{\circ}\frac{1}{2}$, or thereabouts, and their difference in longitude is not considerable enough to add much to the distance given by their latitudes. Pietro della Valle expressly says that *un Gau costa di quattro Cos*; adding, *e corrisponde à due Leghe Portoghesi*. I cannot think that these Portuguese leagues can be reckoned longer than about 19 to the degree, consequently that is 9 or 10 *goffes* to the degree, which will amount to about 38 *coffes*, a moderate number, if we consider the diversity of opinions with respect to these *coffes*. I would just observe that the 61 *goffes* of Tavernier, between Surat and Goa, will rather reduce than increase the estimation.* Bayer, in his History of the Grecian kings of Bactria, says, that among the Indians, a measure which he calls *Josinei*, is at least equal to two German leagues: I imagine he is indebted for this, as well as some other informations concerning India, to the Danes, settled at Trinquimbar, § on the Coromandel coast, to whom he was related: And this *Josinei*, which is perhaps the same with *Gosinei*, may probably be the *gos* we are speaking of; for the computation of two German miles ** can import no more than two leagues of greater extent than the ordinary short ones, each of which was commonly an hour's walk for a traveller on foot, which in long journeys is equivalent to about 2000 toises; whereas our estimation of the *gos* supposes the league to consist of about 3000.

To resume, in a few words, the whole discussion of the itinerary measure of India, let it be observed, that the Indians, from the earliest antiquity, have been accustomed to use what they call the *Coss*; that this measure, as it is determined by stones fixed along the principal roads of India, is equal to 1330 † and odd toises, so that a degree must contain near 43 of them; that, nevertheless, the arbitrary estimation of the distances in different parts of the same continent, makes the extent of the *coss* vary in such a manner, that of the medium-measure, between the longest and shortest, it will appear that 37 *coffes* are sufficient to make a degree, which is the scale I have given in my map of Asia, previous to the particular one of India.

S E C T. I.

Of that Part of INDIA, water'd by the INDUS, and the RIVERS that discharge themselves therein.

NOTWITHSTANDING this part of India was the first known, we have not however the most exact and circumstantial accounts thereof: For this defect we need no other reason, than that it has not been frequented in these latter times by the different nations of Europe, who, for the sake of maritime trade, have gone to other parts of India, by way of prevention to each other. I have already admonished the reader, that

|| Ceilon or Zeloan. † French. there are about 44 *coffes* to the degree.

* i. e. Will rather reduce the measure of the *coss*; for according to that estimation § Or Trankabar. ** Or leagues. † See my former note, page 3.

my map not including the course of the Indus, he must have recourse to the first part of my map of Asia for this article.

The Indus is called *Sind* by the Indians, which properly signifies a river. In a particular map of the kingdom of Kashmir, by Bernier, *Sind Brari* is interpreted the river of Brari. The use of the term *Sind* with regard to the Indus, as the river, by way of excellence, is very ancient: We read in Pliny, *Indus, incolis Sindus appellatus*. The Greek Author of the description of the coasts of the Erithrean or Indian sea, under the title of Περσικὸς, has wrote Σινδός; and among the number of the seven mouths of this river, according to Ptolemy, this is one and probably the principal, which is called *Sinburn Ostium*. This denomination is even become proper to the maritime province of India, water'd by the Indus, which is called *Sindi*:* Nevertheless, in a country so extensive as that of India, where the same idiom is not universal, it is not strange that other words should be used for the same signification; for approaching towards Agra and in Decan,† the term *Nadi* implies a river; and in the Southern part of the peninsula, *Arru* signifies the same thing; I find likewise, that the word *Ganga* or Ganges is the proper name for a river.

It is not without great difficulty we can describe the course of the different rivers which fall into the Indus, or distinguish these from those, which, like the Indus itself, descends immediately from that great chain of mountains which bounds India to the Northward. After all my inquiry, and although I have remarked numerous errors on this subject, I cannot boast of having obtained all the information necessary to regulate, with any degree of certainty, the particulars I propose to discuss. To the perusal of the marches of Alexander, in his expedition to India, I have added that of Timur or Temir-leng, according to the accounts given of him by his Persian historian, Sheref-uddin: The local circumstances recorded in his marches are founded indeed upon facts, but the recital of those facts are not so circumstantial as we could wish. It was moreover requisite to compare the names of places in the expedition of the Macedonian, with those of the Tartarian conqueror. I shall only add, that though the names of places in the last of these expeditions are modern, in comparison with the former; they do not in general agree with those, which the geography of the present times, founded on different springs, has since given them.

The mountains, whence the Indus rises, as well as several other rivers running thereinto, are called *Hendon-kesb*, according to the History of Timur: It is composed of the word *Hendon* or *Hinde*, which signifies India, and particularly among the Eastern nations, the Northern part, and of *Kasb* or *Kesb*, which I observe is given to several mountains; and I doubt not but the word *Cau-casus* is formed of the Persian word *Kob* or *Koub*, used even by some of the Indians, which signifies mountains, and *Cas*, which is common to several mountains, known by the name of *Casius*. The most celebrated is that of Syria, to the Southward of the Orontes, towards its mouth, and near Antioch. The very wall of this city was built on the point of a steep hill, which Procopius, *book ii.* of the Persian war, calls *Orocassias*; and 'tis plain, that in this denomination, the Greek word *Oros* is put instead of the Persian *Kob* in *Cau-casus*: Then, does not the word *Kasb* or *Kesb* in *Hendon-kesb* seem the same as that of *Casius*, which is found again in the name of *Caucasus*? Ptolemy places the Caucasian mountains in the more Northern part of India, in a space between the Paropamisus, to which they are contiguous, and the Imaus, which is a continuation of them, and which answers exactly to the mountains of *Hendon-kesb*, or Indian Caucasus. Alexander has been accused of vanity, or the Macedonians of flattery towards him, for carrying the name of Caucasus into India, because it cannot be thought properly to belong to that Caucasus in the West, which extends only between the Black and Caspian seas; but it seems as if India laid claim to the name: However, it has been transmitted down to our

* *Sinde* or *Sindy*.

† Or *Dekan*.

times to have no other foundation than the false opinion of a conqueror, unacquainted with India, as Alexander was. The name of *Hendou-kefb* serves particularly to denote a castle, situate (according to the Turkish geographer) six days journey from Kabul, in one of the principal passages between these mountains; and which lies in the road from this city towards Balk.

The Caucasus of India extends mostly from West to East, between 35 and 36 degrees of latitude; and the latitude of 35 degrees is given in the tables of Nasir-uddin and Ulug-beg to Pendj-hir, a town situate at the descent of the mountains coming from the Northern countries, and in the neighbourhood of Kabul, which is the most considerable town in this Northernmost province of India. Pendj-hir is but a day's journey from a place called Garan, which, according to the History of Timur, is but 5 leagues, or parasangs from Kabul; whence I conclude, that as the distance between Pendj-hir and Kabul cannot be reckoned above half a degree, or thereabouts, the situation of Kabul in $33^{\circ}\frac{1}{2}$ by Ebn-Maruph, and the astronomical Canon, quoted by Golius, in his notes upon Alferganes, should be corrected to $34^{\circ}\frac{1}{2}$, without which the North part of India would be contracted about a degree, which would occasion a remarkable distortion of several situations, particularly of Lahaûr and Kandahar, whose latitude appears to be pretty exact.

India is bounded to the Northward by the mountains above-mentioned, and its Western limits depend on the situation of Kandahar: 'Tis certain that these limits have varied, not only with respect to Kandahar, the possession of which has been disputed above a century past, by the Persian monarch and the Mogul of the Indies, but likewise a great while before; for according to Arrian, in his History of Alexander, that conqueror is not said to have set footing in India 'till after he had crossed the Indus, and by a great extream on the contrary, others (according to Pliny) comprehended in India, Gedrosia, Arachosia, Aria and Paropamisus: It must be agreed on one hand, that these provinces in part, if not all, especially Aria, are rather adjudged to Persia than to India; and on the other, that all the streams which fall into the Indus, on either side, are supposed to run through Indian ground.

Kandahar is placed in the latitude of 33° by Nasir-uddin and Ulug-beg, whose tables, among all those of the East, are most to be relied on. A Persian geographer, quoted by Golius, and the Turkish geographer, agree in this. The Eastern astronomers have computed the difference of longitude, between Kandahar and Kabul, about 2° : The situation of Kabul, in my map, agrees, as near as possible, with that of Lahaûr, according to the road from Lahaûr to Kabul, by the way of Attek; and Lahaûr answers exactly with that of Dehli, which is actually determined by astronomical observations, as will be seen in the sequel of this work; so that this determination of Dehli may have some effect upon the longitude of Kandahar: On the other hand, by placing Kandahar according to the rout from Ispahan to Kandahar, the distance between these towns cannot, I think, differ much from my map of Asia: Seeing, therefore, no material contradiction in these two ways, which concur in fixing the situation of Kandahar, I have reason to think it is as exact as it can at present be determined.

The town of Kandahar, which by its situation on the common and disputed frontier of two great empires, Persia and India, is look'd upon as one of the most important places in Asia; and owes its foundation to the great Iskander or Alexander, according to the testimony of Eastern geographers: Its situation indeed agrees exactly with that Alexandria, which Alexander at his return from Arachosia to go into Bactria built at the foot of mount Caucasus, or which may more properly be called (in this part) *Paropamisus*: This conformity of situation, together with the testimony of the Eastern writers, sufficing to prove that Kandahar is one Alexandria, I do not think there is any farther necessity of believing that there is an analogy between their names, as some authors, and the Turkish geographers, with Abulfeda pretend. In Kondohar (for this name is likewise written in this manner) or Kandahar, we do not find the initial letters or characteristic of the name of Skander or Iskander, which has never been suppressed in the names of any of those towns that have retain'd the name of Alexandria; as Iskanderia in Egypt,

Skanderona, or little Alexandria, &c. Besides, *Kobund*, and by abbreviation *Kond* or *Kand* is a particular term in the old Persian language, signifying, properly, a fortress: It is most commonly used at the end of a great many names of places, and may be look'd upon as a word of great antiquity: It is sufficient to instance in the name of *Maracanda*, or as the geographers and historians, from the time of Alexander, term it, Samar-kande. My map of India has a place called *Kandahar*,* in the province of Decan, towards Galconda, near 300 leagues from the utmost extent of Alexander's expedition; can it reasonably be supposed that this name was therefore derived from that prince?

For the situation of most places between Kandahar and the Indus, I am indebted partly to the Turkish geographer, compiled by Kiatib-shelebi, under the title of *Gehan-numa* (the Mirror of the World) and partly to the historical account of the expedition of Timur. This country, by the Eastern geographers, is called *Zablistan*; and though the town of Kabul is commonly comprehended herein, yet the name is not the same with that derived from the word Kabul, which is *Kabulistan*. In the tables of Nasir-uddin and Ulug-beg, these two districts are distinguished, and Gazna is there said to be the capital of Zablistan, under which, in these tables, Zarang, and consequently Sigistan, are included. The Turkish geographer makes Gazna the capital of a particular district, encompassed by the mountains between Bamian, Gazna and Kabul, to which province he gives the name of *Kast*: This town, which under Mahmud, son of Sebek-takin, became the metropolis of one of the great empires of Asia; and as it gave the name of Gaznevides to the royal issue of that sultan, seems to demand a particular enquiry into its exact situation: Nasir-uddin and Ulug-beg fix it in the latitude of $33^{\circ} 35'$, consequently not exceeding that of Kandahar above two-thirds of a degree. The Mehlebi, quoted by Abulfeda, places Gazna on the borders of Sigistan, 40 parasangs from Bost: Now the situation of Bost, in my map of Asia, is placed according to that of Zarang, the capital of Sigistan, by a succession of given distances; and as what remains between Bost and Gazna will afford the parasangs 17 to a degree, horizontal measure; this cannot be thought too much contracted. By this means, however, Gazna falls short of the longitude of Kandahar, though in M. Delisle's map of Persia, Gazna is placed on the contrary $2^{\circ} \frac{1}{2}$ to the Eastward of Kandahar: So that it must be acknowledged that Gazna, placed in the neighbourhood of Kabul, in his map of Persia, is excessively wide of the limits of Sigistan; for if the longitude of Kabul exceeds that of Kandahar but about 2° , how can it be supposed there is two and a half between Kandahar and Gazna. The road from Kandahar to Kabul (to be particular) is reckoned about 38 parasangs: Then the meridional difference of 2° and that of the latitude of Kandahar and Kabul, afford sufficient length to these parasangs for 17 of them to make a degree, independent of what the windings of the road may be thought to add to this measure already determined: It is not, therefore, for want of space between Kandahar and Kabul, that Gazna is not placed in an intermediate position. I am obliged to discuss these points, to vindicate the situations in my map, in opposition to another which varies from it.

To the Eastward of Kandahar, according to the Turkish geographer, at five days journey to the Southward of Kabul, is a remarkable town, called *Nagar*; its latitude, which this Author makes $32^{\circ} \frac{1}{2}$ differs not much from my map, wherein it is placed in a little more than 33° . *Nagar* is a term used by the Indians to denote a principal town: As the capital of Kashmir, the name of which is *Siri-nagar*, || is sometimes called only *Nagar*: Also, in a translation of the History of Timur, where this town is mentioned in the rout of that Tartarian conqueror into India, and again in that of his return, we read *Nagaz*: But in Ptolemy, where the very same town is found, we read *Náyaxa*; and what is very singular, as not being common to be met with in this Cosmographer, is that the latitude is laid down agreeable to its actual situation, viz. 32 degrees and a half or two-thirds. Another circumstance worthy of notice in Ptolemy is, that

* Candahor, or Candahar, as it is in the map.

|| Or Seri-nagar.

he adds to the name of *Nagara*, ἡ ἐξ Διονυσιοπόλεως, which is called also *Dionysopolis*: Now as this situation is fixed in that part of India, where the historians of Alexander have placed the town of *Nysa*, the foundation of which is ascribed to Dionysius or Bacchus, in an expedition to India, attributed to him by tradition, the name of *Dionysopolis* seems to point to this town. In its neighbourhood there is a mountain, called *Merus*, signifying in Greek the same as *Femur*, alluding to the fable of Bacchus being taken out of Jupiter's thigh: Again, the Indian geography, written in the Tamul * language, under the title of *Puwana-saccaram*, and quoted by Bayer, in his History of the Grecian kings of Bactria, expressly mentions the mountains of Meru, which it places to the Westward of *Imeia-parubadam*, or Mount Imeia, whence it makes the Ganges to proceed: Moreover the Indians place at the foot of this mount Meru the town of *Nisada-buram*, which being derived from the Indian word *Pur* or *Puram*, signifying a town, plainly appears to be the same as *Nysa*. It will be alledged perhaps, that the Indians having been subjected by Alexander, and that the same denomination being kept some time in the North of India, under several kings of Bactria, who as 'tis asserted extended their dominion even farther than Alexander; the superstitions of the Greeks might gain credit with the conquered nation, who might not require a special authority on which to ground this belief: But though the expedition of Dionysius to India, is not to be accounted less fabulous than if the Indian records had taken no notice thereof; yet it will always be an improvement in geography to find a place illustrated by fables at so great a distance from our times; and this helps us here in fixing the situation of Nagar.

I think I might even insist upon a point on which I have hitherto touched but slightly, that is, the agreement which Ptolemy gives of *Nagara* is not perhaps wholly the fortuitous effect of a lucky guess: This town is recorded by the Indians in a very remote age: Not only their geography, but also their history mentions it under the name of *Nisada-buram*, as of a place which produced a hero, named *Maidhasuren*: Now we have reason to conclude that the Indians, whose Brachmins cultivated the study of astronomy from time immemorial, knew by observation the latitude of this town; and that this determination is set down in the memoirs from which Ptolemy describes this part of India; for by divers situations of places I am convinced that Ptolemy had some such authority; and the latitude he gives of Maracanda or Samarcanda, gives room for an extraordinary discussion of this subject. In that cosmographer, Sogdiana is placed quite out of its latitude, for he places the river Oxus (on the other side of which the province is entirely situate, and which divides it from Bactria) under the parallel of about 44° , yet, nevertheless, places Maracanda in $39^{\circ} \frac{1}{4}$, by this means confounding it with the towns in Bactria, although it was βασιλεια Σογδιανῆς χώρας, according to Arrian, † in his history of Alexander, in whose rout this town is found: But whence arises this difference between Sogdiana and Marcanda in Ptolemy? The misplacing of Sogdiana is owing to the use they made of itineraries compiled from a false estimation of their measures, to which allowing too great extent, it must follow that they generally extended too far into the country they occupied, and that Sogdiana in particular was carried a great deal too far. But concerning Maracanda, as instead of an error of near 7° , with respect to the Oxus, it differs only part of a degree of latitude from the true place of Samarcanda, which is $39^{\circ} 37'$, by the observations of sultan Ulug-beg, of whom this city was the royal seat; may we not then conclude, that Ptolemy fixed it so near the true place, for as much as to do this he has removed it out of one province into another, only because it had been fixed by some positive and special determinations? The error of part of a degree in Ptolemy can be no detriment here, as the exactness now required in such determinations is not to be expected in towns so remote from our own. I find that in the capital of Serica, *Sera-Metropolis*, Ptolemy varies but about one-third of a degree from what we are certain is the real situation of that place, which is very different from what geographers usually assign.

* A small province in the kingdom of Basnagar or Bisnagar.

† Or Arrian.

Sera in their maps: Now from these repeated concurrences it may be infer'd, that Ptolemy, having made choice of some places whose latitude had been observed, included Nagara among them.

This discussion appeared to me of some consequence to geography, and is no where else to be found that I know of: However, I shall proceed with greater brevity on other places; but they, being hitherto unknown, or at least greatly misplaced in the maps, will not admit of being passed over in silence. Palpeter and Kerdiz are taken from the Turkish geography. Iri-ab, Shenuzan, Aclica and Banou are laid down from the marches of Timur. Pishauer and Gindeli are upon the road from Attek to Kabul; the former being the capital of the province of Bankish, according to the number of the provinces of Indostan, given by Edward Terry, an Englishman. Gaur-bend is a part hollowed out as it were, and inclosed between mountains (as the name expresses) on the road from Kabul to Balk: Devave is a great town, says the Turkish geographer, at the conflux of the river Pendj-pure, and another river which comes from the mountains of Kuber, which lie farther to the Eastward; * the river of Kabul also joining them a little beyond those rivers thus united. † Ash-nagar is another great town, which gives name to a province: It is situate, according to the same geographer, in the place where the river Hezar (which is Kabul) falls into the Indus. Kener or Kaner is a district in a mountainous country, twelve days journey from Ash-nagar; though perhaps this distance is exaggerated a little: In another place the geographer adds, its situation between the North and West, with respect to Ash-nagar, should be corrected; and I make no doubt but that he refers to the province of Kakaner, spoken of in Terry's Memoirs, which, according to this situation, would fall upon Kabul, whereas it lies much more to the Eastward. Suvat is mentioned in the same Turkish geographer as a province of Ash-nagar; and according to the account given by the Sieur Otter, of the return of Nadir-shah, king of Persia, from his expedition to India. Suvat is a river, on the banks of which is situate a place called *Renas*, to the Eastward of the river Attek: We find in Ptolemy a river named *Suaftus*, and a country from thence called *Suaftana*, which seems to account for both the province and the river, according to the opinion of the moderns. About a day's journey from Renas to the Northward, and to the Southward of the river which comes from Kabul, is Ferhal, which Ebn-Maruph speaks of as the capital of the district of Potual or Pocual (the difference of a point in the letters making the variation in these two readings.) Attek, we know, is a considerable town, and commodiously situated at the conflux of two rivers, which are the Indus (as I shall hereafter prove) and the Tchenav. ‡ A number of situations with their distances from a place named Gebhan, on the frontiers of Kashmir, by Berudje and Banou, on both sides the Indus to Nagar, are determined by the march of Timur, when he resumed his march from his own place of abode to Samarkanda. It is to be hoped, that by inspecting the map, at the same time the reader peruses this account, the situations of one will correspond with the conclusions of the other.

The Turkish geographer informs us that a river named *Dilen* rises beyond Gazna, passes through Palpeter, and receives, near Kerdiz (already spoken of) another river called *Semil*: These rivers unite to that which bears the name of *Cow*, which we find likewise called *Nil-ab*, which is a Persian denomination: Near Nagar it is joined by another river, which comes from beyond Kandahar; which is called *Hir*, in the History of Timur, and runs into the neighbourhood of a cast § of Agvanis, called *Pervians*, who inhabit the mountains called by Ptolemy *Parueti*. 'Tis well known what share the Agvanis had in the revolutions of Persia, which subverted the throne of the Sophies: They are mountaineers, who between Persia and India live almost in a state of independence, like the Kurdes between Turkey and Persia; and the country they inhabit is called *Agvanistan*, as Kurdistan is so called from the Kurdes:

* But the river rises in the N. E.

† i. e. A little to the Southward.

‡ Or Tshenau, as in the map of Asia.

§ Or Tribe. They

They are not confined to the country about Kandahar and Gazna; for they occupy also the neighbouring mountains of Kashmir, beyond the Indus; and these mountains are called *Joudi*, which is an appellation like that of the Gordian mountains of Kurdistan. Thevenot speaks of an Indian province called *Aioud*, which is no other than a district of the mountain of *Joud*, mentioned in the History of Timur.

The river* just treated of runs into the Indus, at a place named *Tshebin-kot*, which will be spoken of hereafter. Several rivers proceeding from the *Hendou-Kesh* mountains, unite in the neighbourhood of Kabul: This river, in the History of Timur, is called *Hezarê*, or the Thousandth; it is likewise called *Abi-behat*, or the river of Spices: According to Edrissi, the river by some called *Moselle* is the same as that of the Spices, and derives its source from the mountain of *Caren*: Now Garen or Caren is known to lie in the neighbourhood of Kabul, towards the mountains. It might have been observed above, that the river of Kabul receives several rivers near Devavê, and falls into the Indus near Ash-nagar. So much for the first course of the Indus: It is afterwards represented as running between Berudge and Banou, in Timur's return. Nadir-shah, after having passed the Tshenav, meets with the river of Suvat at Renas, and passes the river of Attek (which should be the Indus) to go to the Pishauer, which is known to be on the road leading from Attek to Kabul. I observe, Ptolemy mentions a river named Suastus, which agrees very well with the river of Suvat; but it there seems misplaced, forasmuch as he makes it run South of the Indus to fall into the *Coas*, which is the same with the river Cow.

The Tshenav, which joins the Indus near Attek, is the river which comes from the district of Kashmir: For this we must depend upon two modern travellers, Bernier and Thevenot. The Persian historian of Timur gives it the name *Dindana*, applying the name of *Genave*, which is the same as that of Tshenav, to the river which runs South of it, towards Lahaûr, and which in the Relations Actuelles bears the name of Shantrov. It is well known how much Kashmir is celebrated by the Eastern nations, for the advantages it receives from nature: The mountains, which surround and defend it on all sides, represent a kind of shell, from whence issue a multitude of streams, which unite in a river a little above Siri-nagar, the capital of the country, and in order to get out of this country, the river opens a passage between the mountains, † just wide enough for it to run through, and which are called *Baramulé*. The Eastern tables make the latitude of Kashmir 35° ; but I cannot think it so much: That of Lahaûr is fix'd at $31^{\circ} 50'$. From Lahaûr to Bember, which is the common road from Kashmir, the distance may be reckoned about 30 leagues, of 20 to a degree; but this road inclining as much to the Westward as to the Northward, doth not make a degree difference in latitude. Bember lies upon the Tshenav, at the foot of a mountain, which is not the same that has the passage of Baramulé; but is not however at so great a distance from it as from Lahaûr; and with respect to Bember, Siri-nagar lies to the N. E. out of the road from Lahaûr to Bember. From these circumstances it appears that Siri-nagar cannot be above 33° : In order to support my opinion, that these geographers by raising Kashmir to 35° have distorted the North of India, it was necessary to make proof of it by this discussion. Bernier, to his account, has given a map, of which our geographers seem to be unacquainted, in which this part of India, in general, has been carefully attended to.

Tshenav is the first of the five rivers, which occasioned the Persian name *Pendj-ab* ‡ being given to a great province of India, between the Indus and the mountains; Shantrov comes next, after which we find Ravei, which is the river of Lahaûr; then Biah, and last of all Caûl. The different accounts given by authors, who mention these rivers, is surprising, and not a little perplexes those who would clear up the point. Different names given to the same rivers have

* Cow, or Nil-ab.

† On the S. W.
E

‡ Or Five Rivers.

caused a great deal of confusion: The lower part of the river Shantrov is called *Jamad*, as we find in the History of Timur, which is properly the name of a fortress on an island in that river. Three small provinces, Nagar-kot, Jenba and Jengapur, situate among the mountains which border on India, occupy the upper part of these rivers. We learn from the expedition of Timur, and the account of his march from this place to Gebhan, bordering upon Kashmir, that Tshamou does not take up a great space. Its an interesting circumstance that the town of *Ser-hend* or *Serinda* is known to be situated on the road from Lahaûr to Dehli, at the extremity of Pendj-ab: Procopius, in his IV. book of the war of the Goths, relates that under the reign of Justinian, what was called *Sericum* or Silk was brought to Constantinople, from Serinda a country in India, by two monks. In the name of *Ser-hend*, the last syllable is the name of India itself, which the Eastern nations write Hind or Hend, and which is sometimes joined to another denomination, like as they call that part of Tartary bordering upon India Turk-hend: And as silk formerly came from the country of the Seres or Serica, who had it from the Chinese, by their colonies, whose settlements I am convinced of; I think we may infer that the term *Ser* in Ser-hend derives its origin from hence, as 'tis certain that the appellation of *Sericum* is evidently derived from it.

I omit here a great number of places which are fixed, according to their situation, on the several roads leading from Lahaûr to Dehli, from Lahaûr to Attek, and from Lahaûr to Multan. The situation of Lahaûr seems given in the table of Theodosius; for immediately after a place named *Alexandria Bucefalos* (which is the same without doubt as the town of *Bucephala*, that Alexander built on the banks of the Hydaspes) we find another place with the representation curiously done in the table of the principal towns, the name of which we read *Tabora*, but in all probability is intended for *Labora*: Those who know this table, cannot deny but the names of places are often mistaken worse than this. I must add, that the number LXX marked for the distance, seems to be in coffes, agreeable to the distance of Lahaûr, with respect to the place where it is represented Alexander crossed the Hydaspes; and that he took it for the place of Bucephala. I write Lahaûr, with an accent over the û, to separate it from the a, forasmuch as the Eastern writers write Lahaüer. It will be sufficient for me to refer to the translation of Edrissi on this subject by the Maronites, in the eighth part of the second climate.

It is time now to consider the Indus or Tshchin-kot, where I have already said it receives the river Cow. Tshchin-kot is a great town with a fortress, as the Indian term *Kot* signifies, on an adjacent mountain: Its latitude is 33° according to the Turkish geographer, from whence we afterwards learn the Indus runs to Tshuparê, Kanêpur, then near Pilotou, situate on a hill, from thence to Derehi-Ismaïl-kan and Derehi-Fethi-kan, and thence to Sitpur. Hereabouts, on the right hand of the Indus, ought to be the province of Hajakan, according to Edward Terry; on the left is a desert called *Gérou*, formerly *Tshol-gelali*: According to the Persian historian of Timur, the last of these names is derived from Gelal-uddin, the son of Mahamed, the last sultan of Kharasm, when Gelal-uddin, pressed by Genghiz-khan, who pursued him, crossed the Indus and saved himself in this desert.

Opposite to Sitpur, situate on the right hand of the Indus, is a town named Outshe, on the left: These positions are given by the Turkish geographer. Multan or Moltan, a celebrated town, the name of which is common to the province wherein it is situate, is at some distance from the Indus, on the same side as that of Outshe, and the rivers which encompass it are on the one side the Shantrov and Revei united, and on the other Biah; and in the latitude of this town, these rivers, after being joined by that of Caûl, run into the Indus: As there are some maps which describe the union of the last not 'till it comes near Bukor, it may be supposed that one branch parts off thither. The tables of Nasir-uddin and Ulug-beg make the latitude of Multan $29^{\circ} 40'$. Its distance from Lahaûr is computed at 120 coffes,

coffes, and the distance measured on my map shews them to be the common coſs, which is longer than that of the ſtandard meaſure. I muſt add that the ſituations of Tulomba, Shanauaz, * Jengian, Gehual, Adjudan and Dipalpur, and alſo Batnir, and a number of places between Batnir and Samanê, on the river of Kehker, which is not one of thoſe that fall into the Indus, † are taken from the marches of Timur, to which you may have recourſe to ſee how cloſely I have followed him.

Hitherto, by running over the upper or Northermoſt part of India, we have included all that tract of land, water'd by the rivers running into the Indus, like ſo many branches of a tree, to which the Indus may be compared in the map; ſo that it only remains to deſcribe the trunk and the roots of this tree, which the channels formed by the river to communicate with the ſea by ſeveral mouths ſeem to repreſent, in order to render the metaphor more compleat: But before we trace the lower part of this river, I muſt not omit to enter into a detail of the rout of Alexander into India, forasmuch as at the beginning of this ſection, ſpeaking of the difficulty of diſtinguiſhing the rivers which fall into the Indus, I have ſignified my having examined this rout, and reaped ſome benefit thereby. Though the account of Alexander's marches were of no uſe to the deſcription of India in particular; yet, ought we not to endeavour thereby to fix thoſe places mentioned in his marches? And will not the particulars of theſe marches furniſh us with ſomething which may conduce to determine ſeveral remarkable points?

Of all the hiſtorians of Alexander, the moſt authentic, without doubt, is Arrian, who recounts the facts from the memoirs of two of that conqueror's companions; but chiefly Ptolemy Soter, king of Egypt. Arrian is more to be depended on in his narration than Quintus Curtius, and is more circumſtantial than either Diodorus of Sicily, or Plutarch. 'Tis therefore this hiſtorian I have choſe to follow; propoſing, however, to ſelect from his account only what relates to my ſubject.

Alexander departing from Kandahar, came to the river *Cophes*, whence he detached part of his army, under the command of Hephæſtion and Perdiccas, in order to go directly for the Peucélaotida, and advance as far as the Indus, with a view of throwing a bridge over that river: As for himſelf, taking another rout, and croſſing a mountainous country, and the river *Choes*, he marched againſt the Aſpians, and arrived at another river called *Euaſpla*: He made himſelf maſter of *Arigæum*, a town of the Aſpians; from thence, through the country of the Guræans, and croſſing the river *Guræus*, he entered the country of the *Aſſaceni*, whoſe principal town, little diſtant as it is from the river Guræus, is called *Maſaga*. Several other towns not being in a condition to reſiſt him, the inhabitants took ſhelter in a rock called *Aornos*, which was deem'd inacceſſible: However, Alexander continued his march towards the Indus; capitulated with the town of *Peucela*, ſituate, ſays Arrian, near that river, and arrived at another town named *Embolima*, in the neighbourhood of Aornos, ſurmounting the difficulty of acceſs, and the reſiſtance of thoſe who defended this rock. A commotion in the country of the Aſſaceni obliged him to return thither; after which he reſumed his march towards the Indus: The Indians, on this road, took refuge in a place called *Barisadis*, having abandon'd their elephants on the banks of the Indus, which could not be far off. Alexander meeting with a foreſt near the river, he had it cut down to build veſſels, which being launched, he ſail'd down the river to the place where Hephæſtion and Perdiccas had prepared a bridge. To theſe circumſtances we may add what Arrian ſays in another place, that it was in this tract of land which extends from the *Cophes* to the Indus that Alexander found the town of *Nyſa*, the ſituation of which we have before deſcribed. ||

By comparing this narration with the map, it will be ſeen that *Choes* is without doubt the river Cow, and the *Cophes* which we meet with before, muſt be the river which comes from the

* Or Shanavaz.

† But riſes in the Sualec mountains, and runs into the river Gemenê a little below Dehli.

|| Page 11.
environs

environs of Kandahar: In Strabo the Choës is called *Choaspes*. The next river to it, named *Euaspla* (no where else to be found, and even doubted by Blancardus, in his notes upon Arrian) is the river of Kabul; and the nation of Asprians probably inhabited the parts about this town. As it is known beyond all doubt, that the Affaceni inhabited the same part of the country I have specified under the name of *Ash-nagar*, the river Guræus can be no other than that which is formed by the union of several rivers near Devavê. Peucela takes the place of Ferhala; and the name of the country being Pocual, it evidently agrees better with that of Πευκίλα, than Πευκίλαωτις denoted in like manner the country, which, according to Arrian, extended from the Cophes to the Indus. I take Aornos to be a fortress of Renas, and Barisadis exactly agrees with the situation and name of Berudge, with this characteristic of conformity, that it is a place of strength, as Berudge is described in the expedition of Timur: It must be confessed that if Aornos be the same with Renas, that of Embolima, which, according to the historian, was beyond Aornos, must be misplaced in the map drawn by Ptolemy; that is to say, near the Coas or Choës, towards its entrance into the Indus; for, according to this position, it may be observed that the situation of a fortified place upon a hill, which I spoke of under the name of Tshihin-kot, will answer better to Aornos than Renas: On the other hand, what Strabo says of Aornos, that this rock is near the sources of the Indus; though I do not think this is strictly true, yet it may with less probability be applied to Tshihin-kot, than to Renas: But what is most material and worthy notice is, that in this march of Alexander, the Indus, so called, is not the same we find described by that name in the discussion of its situation, according to the best accounts can be gathered of its different springs. The Tshenav is evidently the Indus of Alexander: There is but one circumstance leaves any room to doubt of this, which is that Arrian, our author, speaking of Peucela, places that town but a little distance from the Indus; whereas Peucela, so far from admitting of being brought back to the Tshenav, rather claims its place upon the river, which, by other accounts, seems to be the Indus: This disagreement proves the difficulty of determining our opinion of the Indus, as above described. But, besides the several situations of places which brought us to the Tshenav, the sequel of Alexander's expedition proves the Tshenav to be the river which he passed, under the name of the Indus; for otherwise, instead of four rivers mentioned in the sequel, as will be seen hereafter, there should be doubtless five. It is certain, that hitherto this subject has never been so thoroughly examined and explained; this also furnishes wherewithal to correct, in several particulars, a map of Alexander's expedition, which I compiled for M. Rollin's Ancient History, at a time when I was not so well accommodated with materials: But in that map I cannot charge myself with having gone beyond the limits of Kashmir to bring Alexander thither; though one of our geographers, treating of the same subject, has introduced the Euaspla, the Guræus, the Affaceni, &c. in what he calls Kashmir, in his map of Persia. The historians of Alexander, in their account of that conqueror's marches, mention nothing relative to the extraordinary situation of this province, which could not fail of attracting observation.

Alexander having crossed the Indus, came to Taxila, the largest town between the Indus and Hydaspes: I am inclined to believe that this town is the same with Attek or Attak, which at the conflux of the Tshenav and the Indus, may be situate on the left hand or farther bank of these rivers. In a map of the Mogul's empire, inserted in Blaeu, it is placed even close on the left side of the Indus; which is sufficient authority for us to say this town stands between the Indus and the ancient Hydaspes. From Taxila, Alexander marched towards the Hydaspes, against Porus, who waited for him on the farther bank of this river; and having crossed it, and overcome that Indian monarch, he came to the Acésines, which is said to be the most considerable river running into the Indus. To the Acésines succeeds the Hydraotes in the march of Alexander. Between the Hydraotes and the Hyphasis, that prince had a particular exploit with the natives; but this is no ways relative to our present discussion. The Hyphasis, which
some

Some authors call the Hypasis or Hypanis, is the extent of Alexander's conquests; and likewise the last river which falls into the Indus. There is no difficulty in finding the four rivers in question: We find the Hydaspes in the Shantrov, the Acésines in the river that passes near Lahaûr, or the Ravei, the Hydraotes in Biah, the Hyphasis in Caûl; and as Alexander, in his march, directed his course rather towards the high country, and the upper part of the rivers, than towards the lower (as Strabo expressly says) I presume he stopped about Ser-hend.

Alexander returning as far as the Hydaspes, there found his fleet assembled: Historians relating that the vessels built on the banks of the Indus had been transported by land, in several pieces, to the Hydaspes, where he wanted to cross that river in order to attack Porus. The Hydaspes brought Alexander unto the Acésines; and history informs us, that at the meeting of these rivers, the violence of the current endangered the fleet. By the Acésines they came to the confluence of the Hydraotes; and it is in the space between the Acésines and the Hydraotes, about Moltan or Multan, that we read in history, dwelt the mighty nation of *Malli*, whose name as well as situation agrees very well with the present denomination. "Before we come to the Indus, continuing the navigation of the Acésines, we found the mouth of the Hyphasis." By this we are more exactly informed than by any other part that I could find, of the manner in which Shantrov, Ravei, Biah and Caûl unite in the Indus, which induced me to consult the marches of Alexander to determine this matter.

We have hereby also better grounds for fixing the course of the Indian rivers, than in the book which Arrian wrote on this head, under the title of *Indica*; where, after having said that the Acésines receives the Hydaspes, the Hydraotes and Hyphasis, he explains himself a page lower in a confused and even erroneous manner: He names rivers which not only are unknown, but their existence seems dubious; and yet, perhaps, may be the same with those known by other names: But in the composition of this book, Arrian has made use of several relations, not so authentic as that of the marches of Alexander. If we consult Ptolemy, we shall find in him scarce the least resemblance. Bidaspes or Hydaspes receives two rivers successively on its left side, Sandabalis and Adrius or Rhuadis; then it runs into that named Zadadrus, which meeting with a short river on its right side, named *Bibasis*, soon joins the Indus. 'Tis not so much the diversity of some of the names which displease us in this account, as the erroneous manner in which he unites some of these rivers. It may be asked, why in Delisle's map of Alexander's expedition, the river Hyphasis, instead of falling into the Acésines, is carried up to the Patalène in a course parallel to the Indus? Is there any authority can charge the historians of Alexander with a fault in this particular? And when we are told in a very precise manner, that this river actually has this direction, after having quitted the former; is it not reasonable to prefer this, in a map calculated to shew the places agreeable to the marches of this conqueror?

It is time now to return again, and follow the course of the Indus, even 'till it comes to the ocean. Two days journey below Outshé the Indus passes by Bavla, a town situate, says the Turkish geographer, between the Indus and Multan, on the left of that river; and a day's journey lower, Metilê, a castle on the West or right-hand side: Then we find Bukor, or as it is written in the Turkish geographer, Peker, a town upon a hill, between two arms of the Indus, which make it an island: This town was the residence of the kings of Sindi, according to the geography above-mentioned, which adds that Louhri is another town, situate opposite this island, on the South side, as Seker or Sukor is on the North side. The latitude of Peker is 28°, to which my map adds only part of a degree. I would be far from passing over a relation of this sort, as I can't but think it highly essential to geography: It supplies what cannot be found elsewhere, as may be seen by examining other maps.

Tekor is a town four parasangs, and Sihvan five days journey, below Peker. Azour is near as large as Multan, according to Ebn-Haukal, in Abulfeda; but according to Azizi, this town

stands upon the river Mehran, 30 parasangs from Mansora, which is to be understood of sailing up that river: By the name of *Mehran* the Arabian authors understand the Sind or Indus. Al-Mansora, or the Victorious, is a famous town on the right of the Sind or Mehran: It received this name in the Caliphate of Giafar Al-Mansor, the second of the race of Abbas, on its being taken at that time from an Indian prince who reigned there, by Omar Ebn-Hafas, surnamed Hezarmerd el Mehlebi: The primitive name of this town, which the author of the *Kanon*, or Al-Biruni, quoted by Abulfeda, has preserved, was *Minbauaré*, in which it is easy to trace that of *Minnagara*, whereof the author of the *Periple* of the Erythrean* sea speaks as the metropolis of all this country: Ptolemy also mentions this town, but misplaces it, and carries it beyond a river, which he calls *Namadus*, whose mouth is farther to the Eastward than the mouths of the Indus: He might have placed it truer in the spot he calls *Barbari*, forasmuch as this very place is carried rather too far in-land; whereas the author of the *Periple* expressly makes a port of that name, near the principal mouth of the Indus. M. Delisle, in his *Theatre Historique*, has judged, from the author of the *Periple*, as is very probable, that *Minnagara* should be placed on the Indus; but he has carried it too far up this river for its situation to answer to that of Mansora.

The latitude of this town is above 26° ; but, I imagine, not $40'$, as in the tables of Nasir-uddin and Ulug-beg; for 40 miles above Mansora, according to Edrifi, and near a town named Caleri,† the river Sind detaches from its right side a branch thereof, which rounds from the Northward to the Southward, by the Westward, to the town of Sarusan, three days journey from Caleri, from whence this branch returns to the principal channel, and rejoins it 12 miles below Mansora, inclosing the town in an island of above 50 miles in length. Pliny mentions a large island formed by the Indus, under the name of *Insula Prasiane*, or the Green Island; and I know of no other belonging to it than what Edrifi describes: There is but one difficulty in this appellation, which is, that Pliny supposes that Prasiane is larger than Patalène, of which more hereafter; and which in extent appears to exceed the other. The country to the Westward of the Indus, from the latitude of Multan to the sea-shore, is inhabited, according to Abulfeda, who had it from Ebn-Haukal, by a people called El-Mend.

From Mansora to the town named Birun, the distance in Abulfeda is 5 parasangs from Mehlebi; and of the several computations this seems the most exact: These parasangs are none of the longest, since, according to Edrifi, they do not amount to above a day's journey. The latitude of this town is set down at $24^{\circ} 40'$; and we may, I think, credit the geographer, Abu-Rihan, surnamed Al-Biruni, from the name of this town, which was his birth-place. I am not ignorant that Herbelot, in his *Bibliothèque Orientale*, says that Abu-Rihan came from a town in Kharasm, called also Birun; but besides that this Birun of Kharasm is unknown to all the Eastern geographers, it is sufficient that Abu-Rihan was sometimes surnamed Khaûaresmi or Kharasmien, to convince us that he came out of Kharasm, when he went to the court of Mahmud, son of Sebek-takin, and his son Massud: Abulfeda also says expressly, that our Abu-Rihan, on whose authority the town of Birun in question is fixed, derived his birth from this place.

I had formerly another opinion concerning the situation of Birun, which was, that it lay at the angle formed by the Sind, where it parts into two principal branches to embrace the Patalène; but I imagine that the town named *Tatta-nagar*, now the chief town of this maritime part of India, occupies this angle; and that if the town of Birun is actually distinct from it, it lies on the other side of the Eastern branch of the Sind: For thus Ebn-Saïd may be understood in Abulfeda, who relates, that the inhabitants of the district of Mou or Elzat, dwelling among the marshes, formed by the different streams of this river, have the town of Birun to the Eastward: But a day's journey before we come to Tatta-nagar, according to the Turkish

* Or Indian.

† Or Kaleri, as in the map.

geographer, the river passes by Rahemi. Tatta is not only a town, but also a province of India, according to modern travellers: This town has taken place of the ancient *Patala* or *Pattala*, which formerly gave name to the country included between the mouths of the Indus: Ptolemy makes seven mouths, each having its peculiar name; and the author of the *Periple* of the Erythrean sea reckons as many, but he says they are so narrow and marshy as to appear almost in one: We may distinguish two principal branches, through each of which Alexander sailed down the ocean. That on the right hand, after passing to Fairuz, three days journey from Mansora, according to Edrifi, comes to Debil or Divl, † to which name they sometimes annex that of Sindi. This place agrees best with the *Barbaricum Emporium* of the author of the *Periple*: The town is situate on a point of land, in form of a peninsula, from whence I suppose comes its actual name of Diul or Divl, formed of the Indian word *Diu*, which signifies an island. De Herbelot, in his *Bibliothèque Orientale*, relating that this town is now possessed by the Portuguese, and that it was besieged by the army of Soliman II, mistakes it for that Diu, situate at the entrance of the gulf of Cambay, which is not the same with this of Sindi: Also Jarric, the Indian historian, has fallen into the same error. There is nothing alike in Debil or Diul, and Diu, but the name, on account of the conformity of their situation; and it is well known that Diu is a separate place. Now, although the position of Debil is well known to be at the entrance of the Indus, and even somewhat connected therewith; yet M. Delisle's map of Persia places it $1^{\circ}\frac{1}{2}$ of longitude to the Westward, which in the latitude of a little more than 25° (where we find it in that map) amounts to 27 geometrical leagues. ‡ The Portuguese having frequented these parts, for which their settlement of Diu lies very convenient, I shall content myself with quoting their cosmographer Pimentel, who, in his treatise of navigation, making mention of Diul, adds *na foz occidental do Rio Indo*. The latitude he allows it, of $24^{\circ}\frac{1}{4}$, differs somewhat from that in my map.

The left || branch of the Sind comes to Laheri, whence it forms a lake, and this port, which is that of Tatta-nagar, is commonly called Laûri-bender, § whose situation is not less misplaced than that of Diul, in the above-mentioned map of Persia: For there we find it carried to the right hand of the Indus, in the same latitude as the place where it divides from the Patalène. The mouths of the two branches are distant from each other three days journey, according to Edrifi. Nearchus, admiral of Alexander's fleet, computed it (according to Arrian and Strabo) 1800 stades, which will be equivalent to 225 miles, if Nearchus reckoned the common stade or those generally known, eight of which make a Roman mile. Pliny has here run into an error, as he is accustomed to do, with respect to these Eastern countries, by giving in miles the distance he found marked in stades, without considering that these stades might be much shorter than those of eight to a mile. The distances given in this manner by Pliny, seem to be exaggerated when compared to the places on the spot; and to get rid of the perplexity, we know no other expedient than to reject the number as untrue. It is not to be wondered at if some of the ancients, led into an error by such a variety of measures, have thought Patalène to be larger than the Delta in Egypt, notwithstanding it is really less. The 1800 stades of Nearchus may be compared therefore to about 60 leagues of 20 to the degree; since 600 stades, of the more ordinary sort, are much about equal to a degree: Hence it will follow, that what Edrifi calls a day's journey must be estimated at 20 leagues: But this must be greatly diminished, since the particular knowledge of a very ancient stade, and which was used by the Macedonians under Alexander, reduces this stade in such a manner that it will require 1050 or more, to equal a degree; whence we may conclude, that the base of the Patalène, or the distance from one mouth of the Indus to the other, is but 30 and some odd leagues, of 20 to a degree. As in some

† Or Diul, according to the map.

‡ Twenty to a degree.

|| Or Easternmost.

§ Or Larre-bunder.

of my former writings * I have treated of the state now in question, I shall dispense with farther repetition on this head. †

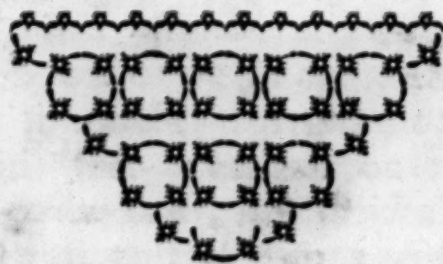
The province which bears the name of Sindi extends Westward, along the sea coast, a pretty way from the mouths of the river whence it derives its name. The Sanganes, ‡ mentioned by Thevenot and Ovington, occupy the coast, and infest this sea with their pyracies. The name of this nation is very ancient; for we cannot forget it in that of *Sangada*, which was proper to the country adjoining to the mouth of the Sind, according to the journal of Nearchus, by whom Alexander's fleet was conducted as far as the Euphrates, by sailing along this coast and that of the Persian Gulf. The country possessed by the *Arabita*, and their neighbours the *Orita*, both of them reputed Indians, whose names still subsist in those of Araba and Haûr, are adjudged to Sindi, as far as the frontiers of Mekran, which is the ancient Gedrosia. It is unknown at what time the Scythians came to inhabit Sindi: In the Periple of the Erythrean sea, commonly attributed to Arrian, but without foundation, if we may judge by the difference to be observed between that work and what the journal of Nearchus, which we have received from the hand of Arrian, says of the coast from the Indus to the Euphrates: In the Periple, I say, the town of Minnagara, the same with Mansora, is described as the capital of Scythia *μετρόπολις τῆς Σκυθίας Minagara*. Denys Periegetes says, that the Southern Scythians *νότοι Σκύθαι*, dwelt upon the river Indus. Eustathe calls them Indo-Scythians; and what Ptolemy styles Indo-Scythia went along the Indus as far as the river Coas. Cosmas, surnamed *Indo-pleustes*, or the Indian Traveller, who wrote under one of the two Greek emperors of the name of Justin, in the sixth age of the Christian æra, says, in the fragment left behind of his Topography, that the North part of India was inhabited by white Huns, *λευκοὶ Οὐννοί*: And mentions likewise a country called *Ουννία*, from whence the Huns probably derived their original: He describes it as bordering upon that part of Tsin or China next India, consequently in ancient Scythia. Timur found remains of the Getes in India; and as in his History, the country to which the name *Geta* particularly belongs, is that part of Tartary which extends Eastward, and beyond Bukaria || to the frontiers of China, these Getes of India are only so called, because they sprang from the Scythians. With this enquiry, which I cannot think foreign to geography, I shall conclude the description of that part of India, water'd by the Indus and the rivers it receives.

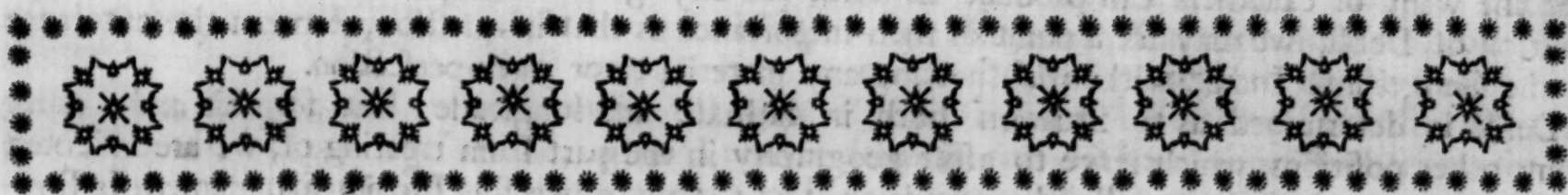
* Tract upon Itinerary Measures.

† As I cannot at present procure the Treatise here refer'd to, without which it is impossible to form any judgment of the particular measure of the state made use of by the Macedonians, since M. D'Anville has declared, in the Introduction to his Geographical Analysis of Italy, that the proper measure of the state has not been given before the Treatise on the Itinerary Measures, published by him; I shall therefore refer what I have to say on this head, 'till I have perused the said tract (which I shall endeavour to procure as soon as possible) and annex by way of Appendix.

‡ Or Sangarians.

|| Or Buckharia.





S E C T. II.

Of that Part of I N D I A, water'd by the G A N G E S.

IT was reserved for our age to know the origin of the Ganges: According to Ptolemy, the ancients knew as little of it as of the origin of the Nile; or else, as he adds, in an abstruse manner, and as little satisfactory, the mountains of Scythia inclosed the sources of that river. We had very little better information in a time later than his, and not far distant from our own, when we mistook for the head of the Ganges, a place inclosed between the mountains which separate India from Tibet, through which this river runs into India. According to the description of the provinces of India, published by Terry, the Indians are of opinion that the waters of the Ganges rise in the province of Siba (the first in Indostan that this river crosses) from a rock shaped like a cow's head, an animal sacred among them. The Persian historian of Timur, conducting that conqueror as far as the entrance of the Strait of Kupela, which is that above-mentioned, says that 15 miles above this strait, there is a stone cut in the shape of a cow, from whence the Ganges springs; adding, the great veneration the Indians had for this river, that they worshipped this stone, and that in all the circumjacent countries, far and near, they turned themselves, when they pray'd, towards this stone and strait.

But this pretended source of the Ganges is only its issue from the mountains, which deprive the Indians, in a manner, of the knowledge of Tibet, to which the Eastern geographers (to describe its contiguous situation) gave sometimes the name of Turk-hend, by joining that which is proper to the Turkish or Tartarian nation to the proper name of India. The curiosity of Can-hi, emperor of China, has procured us the true knowledge of the sources of the Ganges: This prince would have the map of Tibet added to those he caused to be drawn, of the different parts of his empire; and for which he was indebted to the Jesuit missionaries. Some persons versed in the mathematicks having by his orders penetrated as far as the sources of the Ganges, the country and the roads which led them to it were described; and by that means we have learned, that at the foot of the Kentaissé mountains, the Ganges, formed by several springs, crosses successively two great lakes, and takes its course to the Westward, where meeting with a chain of mountains that obliges it to turn to the Southward, and then wind itself between the East and South, 'till wholly directed towards the latter, it enters India, which it cannot do but by opening itself a passage between the mountains, in the same manner as the Euphrates passes through Mount Taurus, coming out of Armenia into Syria. This discovery has added to the Ganges about 200 leagues, allowing for the windings of its course, more than it was before known to be.

The entrance of the Ganges into India is immediately connected in the map with the situation of Dehli. The march of Timur from this royal town of India to the Ganges, which he crossed not far from the Strait of Kupela, furnishes us wherewithal to judge nearly of the distance between those places: This march is very particularly described through Bagbut, Asar, Mirte, Piruznur, situate upon the Ganges, and Toglocpur, which is higher up, a little on this side of the strait above-mentioned. The distances from one place to another are set down by the historian, and making in the whole but about 30 leagues, of 20 to a degree, it cannot be supposed

that the want of exactness can produce an error of any great consequence: So that from the position of Dehli, we may fix a point of such importance as that in question, I mean the entrance of the Ganges into India, without suspecting any material error or imperfection.

Dehli is determined as to situation both in latitude and longitude; but for this and a great many other positions, which serve to assist geography in the part I am treating of, we are indebted to the journey which father Boudier made in 1734, to a powerful Indian raja, named Jassing-Savaé, who delighting much in astronomy, appointed Brachmans to observe night and day in two magnificent observatories, built by himself for that purpose; one in the capital of his dominions, called Jaépur, the other in a suburb of Dehli, belonging to him, and called on that account Jassing-pura. I am obliged to M. Despréménil for having generously communicated to me the manuscript memoir, which father Boudier made on his journey, and which that father, with whom he had contracted an intimacy at Shandernagor (a settlement belonging to the French Company * in Bengal) sent him a few years ago. The longitude of Dehli is concluded at about 65° East of Paris, without insisting upon the fraction of a degree more or less; and the latitude at the great Mogul's palace $28^{\circ} 41'$, at the Raja's observatory in the suburb above-mentioned, $3^{\circ} 40'$ less.

'Tis certain that Dehli has obtained the name of *Gehan-abad*, ever since Shah-gehan prefer'd the situation of this town to that of Agra, where his grand-father Ekbar resided: But Dehli had been a royal seat long before, even, as the Indians say, from their Patanean kings. Shehab-uddin, of the Dynasty of the Gaurides, which was prior to that of the Gaznévides, conquered Dehli, in the year of the Hegira, 571. At the down-fall of the Gaurides, about the year 609 of the Hegira (of the Christian *Æra* 1212) the governors, which these princes set over divers provinces in their dominions, made themselves independent; and Cothub-uddin-Ibek, who was a Turk by birth, occupied Dehli: But Iletmish, surnamed Shems-uddin, who had been one of the slaves of Cothub-uddin, usurped the throne of his son Aram-shah, and even enriched himself with the conquest of Multan, by deposing Nasir-uddin-Cobah, who had before usurped it from the time of the division of the empire of the Gaurides. It was from one of the descendants of Shems-uddin, called Sultan Mahmud, that Timur took Dehli, in the year of the Hegira 801, or 1399 of our *æra*: And towards the middle of the 16th century, this town was taken from a prince, named Selim, by Humayon, father of Ekbar, and founder of the Mogul's empire in India. The house of the Moguls, as is well known, is descended from Timur; and Humayon was the sixth of his descendants.

Dehli doth not stand exactly in its first place, which was a little higher up, on the left hand of the Gemné.† When Timur made himself master of Dehli, three adjacent towns united composed the capital: The former bearing N. E. from the others, was called *Seiri*; ancient Dehli, situate on the contrary side, or S. W. was separated from it by an intermediate town, named *Gehan-penah*. Bernier says he made a circuit round Dehli in three hours with ease, meaning the fortress, which includes the Mogul's palace, and exclusive of several detach'd suburbs which extend a great way. This town was very ill used by the Persian Shah-nadir, in his war against Mahmud, father of the reigning Mogul.

The maps which have been published before those I compiled of Asia, or of India, in particular, make no river between the Hypasis, the last river that runs into the Indus, and the Gemné, which is the *Jomanes* of the ancients: But the march of Timur mentions two rivers in this space, that of Kehker and that of Panipat. In an old itinerary of India, which Pliny has preserved, we find, between the Hypasis and Jomanes, a river under the name of *Hesidrus*, at an equal distance from each, and which we have all the reason in the world to think is the Kehker: But I shall explain one circumstance relating to the course of that river,

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We have no description of Agra before the time that Ekbar made it the seat of his empire, giving it the name of Ekbar-abad, which happened about the year 1566 : But what Thevenot relates, that it was at that time but a village, with a small castle, doth not contradict its antiquity : for supposing that Lahaûr is not an ancient city ; upon what he has in like manner said, that 'till Humayon, father of Ekbar, became master thereof, it was only a market town ; he did not know that Edrissi, who wrote his geography before the middle of the 12th century, mentions Lahaûr, whence we may conclude that town was of some note before that time ; and Abulfeda, who wrote before Humayon's time, at least two centuries, speaks of Lahaûr as a pretty large plentiful place ; yet, Ptolemy placing towards the middle of the Indian continent a town named *Agara*, there is so great resemblance in the name, that Agra may be supposed to be a place of great antiquity.

'Tis not to be doubted but that Agra and Dehli were each of them the capital of a particular province ; but how far the limits thereof extend is too little known for me to describe in my map. It has not been scrupled to be done before me, and even to insert the names of Agra and Dehli, as proper to the countries as well as the towns : It follows hence, that we might credit them as well as those of Guzerat, Bengal and Pendj-abda ; so an Indian might form the same idea of the name of Paris, apply'd to its Generality, as of that of Normandy or Champagne.

The different roads about Agra serve to determine the situation of places upon those roads. The most remarkable place between Agra and Dehli is Matura, a town with a castle on a very high hill ; but what distinguishes it farther is its famous pagoda. I find this place was known even in Pliny's time, since he mentions *Methora*, speaking of *Jomanes*, on the banks of which the town of Matura stands. To the Westward of Agra we observe Jaépur, a new town, built by Raja-Jassing, at a little more than a league from Amber, the ancient capital of its principality. Father Boudier, in his memoirs, compares the town of Jaépur, for size, to that of Orleans, and says that the streets cross it regularly and straight. Its latitude at the observatory in the raja's palace is $26^{\circ} 56'$ North ; we have also an observation of the longitude given us ; for by an observation of a Lunar eclipse, in the month of December, 1732, made at Jaépur, by the raja's brachmans, and compared with one made at Paris, by M. Cassini ; father Boudier concludes the difference of meridians 4 hours 55 min. 34 sec. which make 74° all but 6 or 7', and an emersion of the first satellite, observed at Jaépur by father Boudier, makes it 4 hours 55 min. or 74° all but 15', which agrees pretty well with the former conclusion. This determination is of the more importance, as it concurs with that of Fatepur, to shew the error of the situation of Agra in the *Connoissance des Temps* ; for considering that between Agra and Jaépur we must add 2° , and even somewhat more, according to father Boudier's estimation ; how can the longitude of Agra exceed 74° no more than $24'$?

On the road from Agra to Azmer, we observe, among other towns, Fetipur and Ladona : The first was formerly called Sicari, and it had the name of Fetipur given it by the Mogul Ekbar, who kept his court there, before he settled it at Agra. Azmer is the capital of a particular province, and the Moguls have sometimes made it their residence. We find in Ptolemy a town of India, by the name of *Gagasmira*, in which we may trace that of Azmer. To the Westward is Jeselmer, and to the Southward, towards Amedabad * and Guzerat, the most considerable places that are known are Mirda, Shalaûr and Bargant, which are possessed by different rajahs. Shalaûr is an ancient place, situate upon a hill. In approaching Agra we may observe Scanderbad, which Ekbar took from a raja, and from whom this town suffer'd a great deal ; but which has been one of the greatest in India under the Patanean kings, whose residence it was. I have some reason to believe that a country which the maps of Ptolemy laid down in

* Amadabat, or Amadavat.

this part of India, or mid-way between the Indus and Ganges, under the name *Sandrabatis*, may be the same as Scanderbad.

Going from Surat to Agra, through Brampur, you pass by Gûaleor, Narvar and Seronge, to mention only principal places: The town of Gûaleor is strengthened backward by a mountain, encompassed with a wall flank'd with towers, and which includes fish-ponds and arable land, sufficient to maintain a garrison, which is of great advantage to this place; and which several other parts of India enjoy in like manner. Narvar is much like it, and the river which passes it almost encompasses both the town and mountain. You cannot come within 4 cosses of this town from the Southward 'till you have passed a chain of mountains, called *Gate*; * formerly shut up with gates, and guarded by castles. The chain of mountains, by Ptolemy called *Vindius*, seems to be the same which crosses the road in question. According to the description of Terry, Narvar is a particular province, the chief town of which is called Ghehud or Gehud, and which a very correct map, annex'd thereto, places upon a river running into the Ganges, and called *Shind*. Seronge is a great town, water'd by a river, from whence you may go two different roads to Brampur, the one through Andi and the other through Ugen and Mandoû.

I shall now give some account of the roads from Agra to Bengal: The memoir made by father Boudier, on his journey, furnishes the description of places on this road with the computed distance of each from the course of the Gemné and the Ganges, between Agra and Helabas: In this space are the towns of Etaya and Corregian-abad. That of Helabas is known to be one of the most considerable in India, on the right hand bank of the Ganges and to the left of the Gemné, occupying the angle formed by the junction of those two rivers. Father Boudier gives the latitude by observation $25^{\circ} 26'$ North: There is no town appears so properly situated to occupy the center of Indostan; and the Indian Paganism is here carried on with extraordinary fervour.

But what is most interesting in the situation of Helabas, is the finding therein the ancient *Palibothra*: No town of India seems to equal *Palibothra* or *Palimbothra* in antiquity: It was the capital of the nation of Prasians, the most illustrious in India; and the kings who resided in this town surpassed their neighbours in power. Let us see what Pliny says on this subject, *omnium in Indiâ propè, non modò in hoc tractu, potentiam claritatemque antecedunt Prasi, amplissimâ urbe ditissimâque Palibothra; unde quidam ipsam gentem Palibothros vocant, immò verò tractum universum à Gange*. Strabo and Arrian agree in saying that this town took up 80 stades in length, and that its breadth in all parts was 15 stades. 'Tis a satisfaction to the geographical enquirer to find the place of a town of such note: But I have reason to think it requires some nicety to examine what antiquity says on this subject.

This town was situate on the banks of the Ganges, and on the hither side the river, since Ptolemy includes it in India $\eta\epsilon\upsilon\tau\omicron\varsigma\ \Gamma\acute{\alpha}\gamma\gamma\eta$, *intra Gangem*: It was also situated at the confluence of another river, which Strabo doth not name, but is called by Arrian *Erannoboas*; and this river for size is the third river in India, not yielding in this particular but to the Ganges itself, and the Indus: Now this circumstance seems to agree with the Gemné or *Jomanes* better than any other river which falls into the Ganges. Father Boudier particularly remarks in his memoir, that though the Gemné loses its name in the Ganges at Helabas, it is there equal to the Ganges itself.

There is the greater probability that the Erannoboas is the Jomanes, as Arrian (*in Indicis*) reciting a great number of rivers which carry the tribute of their waters to the Ganges, does not once mention the Jomanes, the most considerable and worthy notice of any of them. Pliny indeed, speaking of the Jomanes, mentions likewise the Erannoboas in another place; and hereupon the itinerary detail he gives of India, beyond what Alexander's expedition discover'd, and of which he gets intelligence from the time of Seleucus Nicator, makes the situation of

* Gate, or Gatti.

Palibothra beyond the junction of the Jomanes with the Ganges: But I find that Pliny himself furnishes wherewithal to answer these objections, when he says expressly, that the Jomanes runs into the Ganges *per Palibothros*; and what he adds, *inter oppida Methora & Clisobora*, is actually confirm'd in one of these places, namely Matura, standing on one side of the Gemné, and celebrated for one of the pagodas which the Indians hold in great veneration. Nothing can be juster than this manner of explaining Pliny; nevertheless, the variations he relates himself in the distances of the itinerary, authorizes us to suspect we may be mistaken in the description, or order of the places, as well as the distances.

I am persuaded that we need seek no other place for Palibothra than the town of Helabas, advantageously situated at the meeting of the Gemné and Ganges, and which has preserved, as remains of antiquity, an obelisk with inscriptions almost effaced by time; also places arched over, said to be inhabited by the first father of mankind, which makes this town a sanctuary of Paganism, and a pilgrimage very much frequented. According to a tradition of the country, Helabas formerly bore another name, that of *Praie*, which seems quite analogous to the name of that nation, *Prasii*, of which Palibothra was the capital.

Eratoſthenes (according to Arrian) wrote, that by a measure taken with a line *μετρημένον ὁχόνοις*, of a royal road *ὁδὸν βασιλικήν*, which crossed India from West to East, the breadth of the country as far as Palibothra was 10000 stades. I have asserted elsewhere, and even discussed in some former works of the measure of the stade, which agrees with the distances measured at the time of the Macedonian princes in the East; and the computation of this stade makes about 1050 in a degree: Now, being desirous of comparing the measure of Eratoſthenes with this computation, the construction of the map of Asia induced me to make it between Multan or Bukor and Helabas, as the shortest cut a-cross from the Indus to the Ganges, or from West to East; and I find this extent measures 9° and about $\frac{2}{3}$, * which, at the rate of 1050 stades to a degree, yields 10150 stades. As it is certain that the measure of Eratoſthenes had no share in the projection of my map, and that the produce of this measure has all the appearance of a fair reckoning, though not to be precisely taken; so the conformity on the other hand is sufficiently proved for the decision from Palibothra to Helabas to derive great advantage; and especially to prevent the carrying it too far beyond the confluence of the Gemné, as the itinerary of Pliny seems to demand.

The same Eratoſthenes, probably on the same principle of reckoning, computed the extent of India from the mountains whence the Indus rises, to its mouths in the ocean, about 13000 stades: This space extending North and South, with respect to its latitude, which is pretty exact in the map, makes about 12° , or 12600 stades: And there is sufficient conformity in the analysis of this second space to confirm that of the first, and prove the one by the other: I must add, that as the former calculation rather exceeded the measure of Eratoſthenes, so this space, though shorter, cannot be deem'd over much confined; which I think of great consequence.

This application of the ancient measures to places on the spot, shews that we ought not to trust to the term of stade, which receives different limitations according to the different objects or cases in which it is used: The stade, whose length seems here to agree so well, is reckoned at $54\frac{1}{2}$ † toises, or thereabouts, and will therefore give us some idea of the magnitude of the ancient Palibothra: The 80 stades it contained in length make 4360 toises, the 15 in breadth 817: But calculating by the common or Olympic stade, which is reckoned $94\frac{1}{2}$ toises, or thereabouts, we may compute the length 7560 toises, which make at least 3 French leagues, ‡

* On the scale of longitude.

† Or $54\frac{1}{2}$; being in fact rather nearer $54\frac{1}{2}$, at the rate of 57000 toises to the degree, as allowed by M. D'Anville himself, see page 4; but $54\frac{1}{2}$ is more agreeable to the result of the observations made in Holland, which assigns 57033 toises to the degree.

‡ Of 2500 toises, see page 3.

and the breadth 1360 || and some few toises: The area or horizontal measure of Palibrotha is, by this estimation, more than trebled; and it will be the same with several other towns in antiquity, whose size appears incredible by a wrong method of reckoning.

Another town named Kennauge, not far from Helabas, and a little below it, at the confluence of another river running into the Ganges, has rob'd Palibothra of the honour of being the capital of the most powerful kingdom in India: * Arabian authors speak of it as the capital of the kingdom of Goraz, ever since the third century of Mahometanism, or the ninth of the Christian Æra; and Abulfeda, who wrote at the beginning of the fourteenth, says that Kennauge is the Cairo of India. The Eastern tables making the latitude of Kennauge between 26 and 27°, give it a degree more than it really is. The latitude of Helabas, observed by father Boudier, shews us that of Kennauge. The error in the tables of Nasir-uddin and Ulug-beg extends to the position of Benarez, which the tables make 26° $\frac{1}{4}$, though the observation of father Boudier of this town makes it but 25° 21'.

I have nothing material to relate 'till you come to Benarez: The road which leads you from Helabas, lies on the North of the Ganges, bearing nearly East and West. Benarez is a place of considerable note in India: The houses are built several stories high, which is the more remarkable, as it is rare to be met with in that country; but what most distinguishes Benarez is, that it has been consecrated from time immemorial by Indian superstition; the Gentoo's † being of opinion that the waters of the Ganges are no where so salutary to wash in as those at Benarez. Father Boudier observes, that though the real or affected zeal of the Mogul Avreng-zebe for Mahometanism had diminished the number of Brachmans, which compose a very famous university at Benarez, yet this college of Paganism, and the Indian sciences, had preserved its brilliancy. Benarez formerly was called Cashi, which is still in use there, as I learn from father Boudier: The latitude observed by that father, as above, and the confidence I put therein, is not to be altered by an observation of 24° 50' in the voyage of the fathers Gruber and D'Orville, published by father Kirker.

To continue the road you cross the Ganges from Benarez, leaving the river to the Northward, and before you come to a noted town called Sasseran, you meet with three rivers, Caramnassa, Durgavoti, which is mentioned by Tavernier, under the name of Saodé-sou and Gudera-sou: The words *su, sou or soui*, is a term in the Turkish or Tartarian language, signifying a current or river. The direction of the road in this part inclines a little to the Southward, since Gotaeli, just beyond Sasseran, is reckoned by father Boudier about a third of a degree lower than Benarez. Between Sasseran and Gotaeli you cross a great river, named Sonn-su, which is directly specified by Arrian, under the title of Σῶνος. This must be the same as that which crosses the road from Brampur to Agra, at a place called *Andi*, inasmuch as the river of Andi, according to Tavernier, runs into the Ganges, between Benarez and Patna. The same Arrian, among the number of rivers which the Ganges receives, mentions *Andomatis*, wherein we may easily trace the name of Andi; and as this river Andomatis, according to Arrian, takes its rise from the country of the Mandiades, an Indian nation, in the name whereof we may trace that of the town of Mandoû or Mandoa, it is not to be doubted, considering the similarity of situation, between Mandoû and Andi, but that Andomatis and Sonus, though separately treated of by Arrian, are the same river, to which the name of Andomatis belongs towards the upper part of its course, and that of Sonus to the lower: This is common to so many rivers, that it need not seem strange in this. I shall add a conjecture touching the addition made to the name of Andi in that of *Andomatis*, which is, that the Indian word *Nadi*, implying a river, and put at the end of proper names (as I have shewn before in several examples) ‡ will be found

|| This must be some mistake, since indisputably it should be 1417 $\frac{1}{2}$ toises.
† Or Gentiles, who are the original natives of India.

* Meaning ancient India.
‡ Page 8.

in reading *Ande-nadis*, which is thought to be more correct in point of orthography, than that of *Andomatis*.

Leaving the Bengal road at Safferan, and turning Southward, you come in three days to Ekbarpur and Rotas, which is a strong place, possessed by a raja, at the confluence of a river, which, from Sumelpur and Jounpur, runs into Sonn-su. Sumelpur is a place famous for diamonds found at the bottom of the river close by, differing from other sorts of diamonds, found by digging in rocks, or veins of earth; so that Sumelpur produces diamonds in the same manner as lately are found in five little rivers in Brazil, which form that called Iutiquinhonha, which runs into the great river of St. Francis, as may be seen in my map of South America, the only one which has hitherto given this information. Ptolemy making mention of a river in India, by the name of *Adamas*, we are strongly inclined to take it for that of Sumelpur. 'Tis true indeed that Ptolemy speaks of this Diamond river as discharging itself into the sea, on this side of the Ganges, which bears a nearer relation to the River Ganga than Sumelpur: But it cannot be denied that Ptolemy is very far from being exact in this part of India, especially about the Ganges.

The River Sonn meets the Ganges a few leagues above Patna, directing its course N. Easterly, and this direction, by a great alteration in that of the road, becomes nearly the same the rest of the way to Patna. The Ganges, before it comes to this town, passes by Shupra, where the European nations, trading to India, are supplied with saltpetre and opium; from thence by Monera, which is a pagoda, frequented by devout Indians. Patna extends along the right-hand bank of the Ganges, and is the residence of a potent nabob, whose province is a distinct government from that of Bengal. The situation of this town is very advantageous for trade; as 'tis here they usually stop in their way to Bud-tan or Tibet; as also from that country to India: The road between them is but little known, as indeed is all to the Northward of the Ganges: It is known in general that along this road you meet with mountains, the crossing of which is very difficult; and we have no farther intelligence of those parts than what we can gather from the fathers Gruber, D'Orville and Tavernier. The latitude observed at Patna, by father Boudier, in the house belonging to the capuchin missionaries in that town, is $25^{\circ} 38'$: The fathers Gruber and D'Orville differ very little, making it $25^{\circ} 44'$: And how many essential situations are there in other parts, as well as in the midst of India, that we would be glad to find within 5 or 6 minutes of their true latitude?

Besides the positions given by father Boudier, in the memoir of his travels, we are indebted for those below Patna to the relation of a Dutchman, and the remarks made by Tavernier in sailing down the Ganges, on which he embarked at Patna, to go to Daka, from whose accounts I have placed all the rivers falling into it on either side. Those on the right hand must be less considerable, because the mountains, from whence they spring, are not far distant from the Ganges; and what induces me to think so, without this circumstance, is, that father Boudier makes no mention thereof: But on the left, or North side of it, the Kandoc and the Mart-nadi are large rivers, whereof the name of the former greatly resembles that of *Condochates*, mentioned by Arrian in the number of rivers which the Ganges receives. This river winds about pretty much in several places, which Tavernier likewise observes. Mongher is a considerable town between Patna and Raji-mohol, and below Mongher the mountains on the right hand extend in a manner as the river, so that in several parts, as at Jangira, Patri-gatti, Panti, and Borregaugel, these mountains form steep points, the feet of which are water'd by this river. Father Boudier curiously describes the passage of Sacrigalli, which is an entrance into the kingdom of Bengal: At about a league on this side, near a place called Teria-galli, the road is shut up by a gate or barrier, which they only open occasionally, and is guarded by soldiers: The rest of the road is so narrow that you cannot travel but just upon the brink of the Ganges; and a good quarter of a league before you come to Sacrigalli you enter a hollow and very dark passage,

passage, between two steep mountains: This road soon leads you to a second gate, which is the entrance of Sacrigalli, defended by a body of guards, more considerable than that at the first gate. The road we have been speaking of is so narrow, that there is room but for one carriage to pass; infomuch that two meeting together would be put to great inconvenience, were they not regulated in such a manner, that those which come from Patna come through it in the afternoon, and those from Sacrigalli in the morning.

The latitude of Raji-mohol, * as taken by father Boudier, is $24^{\circ} 44'$. This town seems to have held the first rank among those in Bengal; and its name signifies a royal town. There are the ruins of an old town, not far from the present one. Its situation on the Ganges is very remarkable, being at the place where that river divides into two principal branches, through which it runs into the sea, about 70 leagues lower, forming a delta more considerable than that of the Nile, and of which Raji-mohol is the top. The advantageousness of this situation makes me think it more likely than any other to be the ancient capital of the country, described by Ptolemy, under the name of *Gange regia*, notwithstanding that he places it between the arms of the river, a great way below its division.

Of these two branches of the river, one is called the Great, and the other the Little Ganges: The great one is that on the left hand going down it, and leads to Daka: It is however less known than that on the right hand, on which the Europeans have erected settlements; and which is their usual channel to go up into the country. The space included between the two branches in question is water'd by a great number of inferior branches, derived from the principal ones, which form a labyrinth, whereof all the ways are not particularly known. Daka is a great scrambling town, the houses whereof are mostly mean huts, built in a few hours time, by setting up stakes in the ground, and fixing hurdles thereto which serve for both walls and roof; yet its trade, and the easy access to it on all sides by rivers, make it a considerable place. A little below Daka, the Ganges is joined by a great river, which comes from the frontiers of Tibet: The name of Bramanpoutre, which we find affixed to it in some maps, is a corruption of that of *Brahmaputren*, which in the language of the country signifies, taking its rise from Brahma. Up this river leads to Rangamati and Azoo, † which is a fortress retaken by Emir Jemla, in the reign of Avreng-zèbe, § from the king of Asham, as a dependance upon Bengal; and is a frontier of the Mogul's empire: Some Topass soldiers, ‡ which the Mogul took into his service, are posted at this extremity of India, as far as Rangamati.

The branch of the Ganges passing by Daka, and enlarged by the Brahmaputren, discharges itself into the sea, opposite an island called Sun-diva, which Ovington, an English traveller, describes in a manner very little to be depended on, even supposing he does not confound it with any other, as he says it lies about 20 miles from the continent of Aracan, and 100 miles in circumference. The land between the two branches of this river, next the sea, is covered with a continued thick wood, which is only divided by the great number of channels, detach'd from the principal branches, and between which nature has forced communications through this ground, which is almost level with the sea. In the latitude of Sun-diva, or a little to the Southward, is the port of Shatigan, formed by the mouth of a river, which comes from the territories of Asham and Tipora, into which the Ganges emits a channel, from the branch which empties itself opposite Sun-diva: It would be wrong therefore to place Shatigan, as several geographers have done, upon the branch of the Ganges above-mentioned, and even on its right side coming down, since the port of Shatigan lies upon the left. Some Topasses, which the Mogul maintains to guard this frontier, which divides his empire from the kingdom of Aracan, are settled at Shatigan, having their habitations on the right hand of the entrance of the port, according

* Or Raja-mohol.

† Or Azzo, as it is in the map.

§ Or Auring-zèbe, according to Frazier.

‡ Descendants of the ancient Portuguese, who settled in India soon after its first discovery round the Cape of Good Hope, and inter-married with the natives.

to the Portuguese plan, which Texeira has placed in his chart of the Indian sea. I take the latitude to be about $22^{\circ} 20'$: Pimental, the Portuguese cosmographer, makes it $22^{\circ} 10'$, and we are not able to contend with him for a few minutes: Father Barbier, a Jesuit, in his XVIIIth collection of Instructive Letters, says he observed it to be $21^{\circ} 20'$, but I am apt to think there is a mistake in the figure. Let us now proceed to the other branch:

Omitting some places of less importance I shall begin with Mocsud-abad, * which name implies a town of money; and indeed 'tis here, that of the country is coined: At a great suburb of this town, called Azingonge, resides the nabob, ** who governs Bengal, with an almost sovereign sway. A little below Mocsud-abad, and on the same side (which is on the left of the Ganges) we find Cassim-bazar, a trading town, where the French Company have a factory, † and whose latitude observed by father Boudier is $24^{\circ} 8'$. From Cassim-bazar we pass on to Nudia, where there was formerly a famous university of Brachmans, who still instruct their pupils in all the sciences wherein this tribe of Indians are skill'd; such as Theology, Philosophy, and Astronomy. The name of Nudia signifies a collection of waters. From hence, on the right hand of this branch of the Ganges going down, there parts off a remarkable bye-branch, which rejoining the former again, at somewhat more than 20 leagues below it, forms a great island, agreeable to those words of Pliny: *Insula in Gange est magnæ amplitudinis, gentem continens unam, Modogalingam nomine*. The places on the above-mentioned branch of the Ganges are drawn from an English map, which has furnished me with some other particular circumstances, notwithstanding there are several mistakes in that map.

Below Nudia, at Tripini, whose name implies three waters, the Ganges again emits, from the same side, a channel, thereby forming a second island, included in the former. The opening, through which this channel rejoins the Ganges, has a Portuguese name, and is called John Pardu's River. Nudia, Tripini, and Ugli, ‡ which is not far from Tripini, are also on the right hand, coming down the river. Ugli is a fortress of the Moors: By the word Moors here, I mean Mahometans, who govern the country, different from the natives or Indians. The latitude of Ugli, given by father Boudier, is $22^{\circ} 56'$ North. This place being the most considerable in the country, the Europeans, who go up the Ganges, have given the lower part thereof the name of Ugli River, and the settlements built by them, to secure their trade, are situate along that river: That of the Portuguese, which they called Bandel, by adopting the Persian word *Bender*, which signifies a port, is now almost reduced to nothing, having been formerly very considerable, and is a little above Ugli. Just below Ugli is the Dutch settlement of Shinsura; next to that Shandernagor, a French § settlement; then the Danish factory; and lower down, on the opposite shore, which is on the left hand going down, Bankibazar, where the Ostenders sometime had a factory; and last of all Colicotta, || belonging to the English, some leagues below Bankibazar, on the same side the river.

I think it superfluous to recount a great number of places, because the map shews them; and having materials to represent this part of the Ganges, from Ugli to the sea, with more nicety and exactness, I have fill'd up a vacant space in the map, with a particular draught of that part, upon a scale large enough to admit all the circumstances in which we are well inform'd: But I will give some account of what intelligence I gain'd from father Boudier, for fixing the situation of places hitherto unknown.

The latitude of Shandernagor, observed at the church in the fort, is $22^{\circ} 51' 32''$, and by a great number of observations to determine the longitude; father Boudier concludes its difference from Paris, 5 hours, 44 min. 25 sec. which gives $86^{\circ} 5'$ or $6'$. In the Philosophical Transactions of the Royal Society, for the year 1733, by an observation of an eclipse of the moon, on the 20th of December, 1732, O.S. M. Godin makes it 5 hours, 44 min. 37 sec. or $86^{\circ} 9'$; and

* Or Muxadabad, the capital of Bengal. ** Navob, Soubah dar, or viceroy, who has also a kella or palace at Muxadabad. † And so have the English and Dutch also. ‡ Or Hughley. § Taken by the English, 1757, see page 22. || Or Calcutta.

in a determination of longitude, the difference of a few minutes of a degree cannot easily be avoided. Father Boudier has adjusted several positions by that of Shandernagor, and thereby corrects the maps which have been made of the Ganges, with regard to the situation of Colicotta, computing it 3 minutes to the Westward of Shandernagor, notwithstanding most maps represent the contrary, placing it to the Eastward.

On the right hand of the river, a little below Colicotta, the Moors have a fortress, called Tana, below which we meet with the river of John Pardo. On the other side, which is the left, the river emits various branches, and opposite Ugli Point (where the course of the river turns short off to the Eastward, to take that again of South and S. W. 'till it reaches the sea) it receives a river named Tombali or Patragatte. Lower down, on the left hand, near a Moor's fortress called Rangafula, the Ganges opens a channel which communicates with others, coming from the branch which passes by Daka; so that coming from the sea to Rangafula, you may, by taking this channel, go to Daka. Other branches of the river below Rangafula run into the sea, and among the rest that of Baratola. The island called Sagor, at the mouth of the river, is formed by a spacious and navigable channel, called Ganga-Sagor. On the other side of the entrance, the rivers of Cajori and Ingeli, farther off the river of Pipli, and that of Balasor, are with Tombali, above-mentioned, derivations from a great river, named Ganga, and belong to it in common with the Ganges. Though in the maps of India, heretofore, we find no other mouth of the Ganga than that which comes down to Palm-tree Point: * The more ancient maps however are more correct in this particular, and Pipli especially is represented therein as a branch of the Ganga: A chart of the gulf of Bengal, inserted in Blaeu, will also shew the rivers of Ingeli and Cajori (if we take the pains to examine it) to be branches of the Ganga. It is surprising methinks that for want of enquiry and application, such circumstances should have been neglected in former maps of India. By reading Barros, we shall find him express in this article, who informs us, chap. 1. book ix. that the Ganga, after passing by Ramana, the capital of Orixá, hastens to join the Ganges, with which it enters the sea; and adds more particularly, that it is about the longitude of 22° , near two places, which he calls Angelii and Picholda; in the first of which it is easy to trace what is commonly called Ingeli, and that the Ganga mixes its waters with those at the mouth of the Ganges.

We may depend upon the position of Balasor, from an indication of its latitude by father Martin, a Jesuit, to be $21^{\circ} 29'$; and father Boudier computes the difference of longitude from Shandernagor about $1^{\circ} 30'$. It follows from the determination of the longitude of the Ganges, that Cape Palm-Trees, at the entrance of the bay into which the river discharges itself, doth not exceed $84^{\circ} 40'$ or $50'$, though in some modern maps it is carried about a degree farther. I have added to the name of Cape Palm-Trees, wholly European, that of Segogora, the ancients and Indian name, of which we are informed by Barros: And with this cape ends this second Section. 'Tis for want of further intelligence that I have not more largely described each side of this great river.

* Commonly called Point Palmiras.





S E C T. III.

Of the MARITIME PART of INDIA, from the
MOUTHS of the INDUS to CAPE COMORIN.

HAVING gone through the North of India, let us proceed to the South; and reassuming the coast at the mouths of the Indus, let us continue it 'till such time as it is convenient to make excursions within land, for further enquiry.

The Gulf of Sindi receives through several mouths a river, which the ancient maps of India confound with the Indus: It is described under the name of Paddar, and at its mouths the maps make two towns, Casha and Ninovi. According to the Turkish geographer, two days journey to the Eastward of Laheri is the maritime town of Kend-koulé, formerly called Djam-Muhr, and was the residence of a prince called Sultan Muhr: It was a difficult matter, and attended with too great uncertainty to assign to this town, among several others, a distinct situation in the map, which has induced me to say something of it in this treatise. The province is called Soret: And as Ptolemy describes this part of the country next the mouths of the Indus by the name of *Syrastene*, whereof the author of the Periple of the Erythrean sea makes mention likewise; it may be observed, that besides the account given of its place, it subsists even in the analogy of its denomination. The capital of this province now, is said to be Janagar. The gulf, which, in Ptolemy, is called *Canthi-colpus*, appears to be intended by the name of *Irinus* in the Periple.

It must be owned however, that the inner part of the gulf is not particularly known: The bank on the South side thereof, near Cape Jaquète, * is better described than it has hitherto been, by means of a manuscript draught I have of it. A port named Balfeti (that I do not find marked elsewhere) or Barfeti, appears here as hid by some islands, which represent those of *Barace* in Ptolemy, to the right hand of the entrance of *Canthi-colpus*: According to the author of the Periple, *Barace* is the name of a bay in the gulf, which includes 7 islands; and indeed the draught shews more than one. Point Jaquète is placed in the map in about the latitude of $22^{\circ} 20'$: I think the $37'$ in the table of Pimental too high: The 38 leagues which Barros reckons in a direct line from the mouth of the Indus, near Diul, to Point Jaquète, produce nearly 2° difference of latitude: and Pimental making Diul to be in $24^{\circ} 15'$, I think $1^{\circ} 38'$ is too little between Point Jaquète and Diul. Barros informs us that at Jaquète there is a considerable town and a very famous temple of idols. The pagoda is indisputably that of *Sanem-Saumnat*, spoken of by the Eastern writers: Sanem appears analogous with the town of Sania, which is proper to the devout Indians; as for Saumnat, more than one circumstance serves to confirm us in the situation of this town; for, according to Ebn-Saïd, quoted by Abulfeda, the town of Saumnat is not at all within the gulf, but near the point which projects into the sea; and the author of the Canon, Al-Biruni, who was born in Sindi, as I have elsewhere

* Or Gigat.

observed,* places Saumnat in the canton of *Berasitê*, in which we may very easily trace the name of Barfeti, and which reflects the ancient idea of *Barace*; and as the latitude of Saumnat is shewn by the same author to be $22^{\circ} 15'$; this fully determines the conformity of its position. Ebn-Saïd found some authors who placed Saumnat in the country of Lar: Then this country, which is now known by no other name than that of Guzerat, is the very same as Ptolemy calls *Larice*. Mahmud, son of Sebek-takin, having extended his conquests thus far, not only laid hands on the rich offerings the Indians had accumulated in the temple of Saumnat, but through his aversion to any other religion than that which he professed, he took away, at the same time, the idol out of this sanctuary, of which, according to some historians, he made the threshold of the door of his chief mosque at Gazna, in order that this object of false worship might be trodden under foot, by all the believers who frequented that mosque.

From Point Jaquète to that of Diu, the maps vary in the bearing of the coast between S. and E. from 30° to about 45° : The Portugueze, who do not allow a whole degree of longitude between Jaquète and Diu, make this difference to the Southward but about 25° : So great a difference affords reason to think that the two extremities are carried to excess, whereof the map of India (which gives an angle of about 36° , between the meridian of Jaquète and the Radius, extending from Jaquète to Point Diu) ought to be exempted. The most considerable sea-port towns in this space are Mangalor and Patan, the last of which is said to have been the largest and most flourishing in its commerce. Diu (or as the Indians pronounce it Div, supposing the word to end with an *e* mute) is an island of no great extent,† and which even becomes a peninsula, joined to the continent by an isthmus of sand, at low water. The Portugueze fortress of Diu, founded by Albuquerque, in 1515, is render'd famous by the siege it sustained in 1538, against the forces of the country, assisted by a mighty Turkish fleet, fitted out by Soliman II. The port inclosed between the island and the continent, is called Bender-Kehira, the entrance whereof is at the East end of the island. The coast from Diu, turning up to the N. Eastward, forms a gulf, which takes its name from the town of Cambay, laying at the farther end thereof: Another town, hereafter-mentioned, gave it formerly the name of *Barygazenus*. The author of the Periple, under the name of *Papica*, describes the promontory which forms the entrance of the gulf, that is to say, Point Diu, near which a place called Soto-papara seems to bear affinity to the ancient denomination of Papica.

The situation of the places along the coast, from Diu to Goga (the most considerable among them) is taken from divers maps, which the resort to Surat must have render'd more circumstantial than in other parts of India less frequented: Bisantagan is said to be a noted town, up in the heart of the country. Cambay,‡ in the bottom of the gulf, was the chief trading town of that coast, before the building of Surat; or before the trade was removed thither: It is said that Cambay succeeded a more ancient town, the remains of which are still to be seen in the neighbourhood thereof, under the name of Nagra: Its intermediate situation between Surat and Amed-abad, and the distance so convenient from each, serve to determine the position of Cambay in the map. I have a translation of Abulfeda, that makes the latitude of Cambay, after Al-Biruni, $22^{\circ} 20'$, which agrees pretty well with the map of India. The tides are very strong at the farther end of the gulf, where 'tis very shoal at low water; and the river Mahi, which here discharges itself, separates upon the strand in several branches or channels, which travellers, to shorten their way, take the opportunity of crossing when it is dry: This river was known to the author of the Periple, who says expressly, that at the bottom of the gulf is a great river, called *Maïs*.

From Cambay I shall proceed to Amed-abad, the capital of the ancient kingdom of Guzerat, which Ekbar took from a minor king, named Muzaffer, about the year 1566. The latitude of

* Page 18.

† About 3 miles in length and 2 in breadth.

K

‡ Or Combat, as it is pronounced by the Natives.

Amed-

Amed-abad doth not exceed 23° above a few minutes. By the silence of the Eastern geographers, in regard to this town, we are inclined to think it is not very ancient, at least under that name: The Indians pretend that the capital of Guzerat was formerly at a place called Serkesh or Serqueffa, some cosses to the Westward of Amed-abad, where the sepulchers of several kings or princes of the country are yet to be seen. To the Northward of Amed-abad, on the road to Agra, lies a town called Shit-pur, which takes its name from the shites, or painted calicoes manufactured there. The mountains, which rise at some distance from Amed-abad, are occupied by the Rasputes, which name is proper to the Indians of the military cast. These Rasputes, not being wholly subdued, make excursions into the plain, as do the subjects of raja Badur, who is canton'd on the other side, and to the Eastward of Amed-abad, in a country difficult of access. On one of the roads leading from Amed-abad to Barokia, and in the same latitude as Cambay, is the noted town of Brodar, built within these two centuries, near the ruins of a town which was called Raji-pur, signifying a royal town, which are still to be seen about a coss from Brodar. I shall here mention a circumstance related by Thevenot, one of the travellers who are most to be relied on: In describing his rout from Barokia to Amed-abad, he says that he passed through a village called Debea, whose inhabitants had the character of extremely bold and insolent, and were not long since called Merdi-coura, or Men-eaters: Is it not surprising, that in the midst of a country, where from a principle of religion they abstain from all flesh of animals, and are even scrupulous in eating the vegetables of the earth, we should meet with Anthropophagi? But what is sufficient to demonstrate that this traveller doth not speak of it in a light manner, is, that the term of *Merdi-coura*, which doth not seem to be known in any other part, is found here in the most distant antiquity: Ctesias, according to extracts from Photius, speaking of a sort of monster, greedy after human flesh, and for this reason so called in India, interprets the denomination; and says precisely that *Martichora* among the Indians means the same as *Ἀνθρωποφάγος* among the Greeks. Aristotle, Elian, Pliny and Philostrates, have all spoken of these human brutes: It is true indeed, that in Aristotle, and in Pliny, we read Mantichora for Martichora; but the error of the reading is plainly shewn by this traveller: Besides, the term *Mard* is found in several idioms of the East, and among others the Persian, to signify properly the same as *Vir* in Latin, standing likewise for the word *Bellator*, and even *Rebellis*; from whence I am persuaded that some Mountaineers of Persia, living independent, and especially those of Deilem, to the Southward of the Caspian Sea, were called *Mardi*.

Barokia, which the Persians pronounce Berug, or as we read in Edrifi, Beruh, is evidently the ancient *Barygaza*; and there is as much probability in the situation, as analogy in the name: According to the author of the Periple, after having crossed the gulf, which took its name from *Barygzenus*, you go up a river to a town called *Barygaza*: Ptolemy places this town to the Westward of the river, which he calls *Namadus*: Its real, and most correct name is *Nerbedah*. Barygaza, before the flourishing state of the towns of Cambay and Surat, which have prevailed successively, was the *Emporium*, or principal mart of traffick in this part of India. It is surprising that Mess. Sansons, who were certainly well skill'd in ancient geography, should have mistaken the situation of Barygaza: Their misplacing and removing it too much to the Southward, towards Bombay, seems to be owing to several former mistakes, equally absurd with this: They took Surat for *Syrestena*, probably from some similarity in the name, but which ought not to be regarded, considering that the existence of Surat, or at least the flourishing condition in which we now see it, doth not appear to be very ancient; and to compleat the blunder, *Patala*, whose situation between the branches of the Indus needs not be doubted, Mess. Sansons have placed where Cambay should be: But that such an error should be repeated by geographical authors, whom we reckon among the number of the most judicious, is really amazing.

The author of the Periple, describing the gulf and access to Barygaza, makes mention of a place called *Cammoni*, which we may conclude to be the same as the *Camanes* in Ptolemy: But without assigning to it any particular situation, I shall content myself with observing that the term *Kom* is used along this coast, to signify a convenient landing place, in the same manner as the beach of Suali* (for instance) off Surat, is called Kom-Suali: It is well known that Surat is on the river Tapti, some distance from the sea; and that the bar at the entrance of that river will not admit ships to come up to the town; as also that the road where they lie at anchor is off Suali, about half a mile from shore. We find no mention of Surat before the European navigation of late years. Father Vincent-Maria, a Carmelite, in his voyage to India, speaking of Surat says, *altre volte borgo ordinario del regno di Guzeratte*: It is founded on the ruins of an ancient town, named Reiner, on the Tapti, over-against Surat. The latitude of Surat is $21^{\circ} 10'$; and its longitude, in the *Connoissance des Temps*, is 70° † from Paris, which makes 90° from the first meridian:‡ But Surat is not placed so far to the Eastward in the Map of India, by at least half a degree; and M. Delisle makes it the same in his map, entitled *Côtes de Malabar, & de Coromandel*.

Before I go any further along the coast, it may not be improper to enquire into the inland parts of the country, in the neighbourhood of the sea ports, just described. The town, which I have a great desire to find out, is Nehelvarê, which several Eastern geographers, quoted by Abulfeda, have spoken of as the capital of Guzerat: In Edrifi we read it *Nabroara*: And 'tis not only over a province of India, which we actually know to be Guzerat; but according to this geographer, this city is said to have been the metropolis of the most considerable of the Indian kingdoms: A monarch honoured by all the other Indian sovereigns, and on whom was confer'd the title of *Balahara*, signifying lord or king, by way of pre-eminence, had his residence in this town. Ptolemy, in a province of India, which he calls *Ariaca*, contiguous to that of *Larice*, which I have already observed to be Guzerat, places a town named *Hippocura*, in quality of a royal town of *Baleocur*; the near affinity of this name, with that of *Balahar*, joined to the conformity of the country, induces me to think it belonged to the same potentate: Here is then an Indian state, excelling in dignity, that we discover to have existed at the beginning of the third century, and which an Arabian author mentions to have continued in the twelfth, the age in which he wrote. The Balahar, being truly Indian, preserved at that time the Paganism of India, notwithstanding Mahometanism had extended to the Indus, ever since the second century from the Hegira, and the eighth of the Christian Æra. Edrifi informs us of this particular, when he says that the Balahar was a votary to *Bodda*: The Brachmans of Malabar say, that this is the name which Vishtnu took, in one of his apparitions; and we know that Vishtnu is one of the three principal Indian divinities. According to St. Jerom, and St. Clement, of Alexandria, *Budda* or *Butta* is the legislator of the Gymnosophists of India. The sect of Shamans or Samaneans, which prevailed in all the kingdom beyond the Ganges, made Budda in this quality its object of adoration; and it is the chief of the Chingulaises or deities of Ceylan, according to Ribeiro. Samana-Codom the great Siamese idol is by them called *Putti*; a denomination which seems to imply the deity in general; and the Indian temple, called a *Pagoda*, is only a corruption of *Pod-gbed*, where the word *Pod* or *Bod* signifies the deity or object of worship; so also the name of *Bud-tan*, given to Tibet, signifies the land of God, on account of its being the residence of the Dalai-Lama, in whom the spirit of Foë is said to dwell, and therefore adored by a great part of Tartary.

Eastern geographers are not exact enough with regard to the situation of the royal town of Balahar, to determine our enquiry: According to Ebn-Saïd it is situate in a plain, three days journey from the sea; and Kombay or Cambay is its port, from whence it is supplied with

* Or Swaley.

† Or 69 deg. 52 min. according to the New Directory for the East-Indies, page 17.

‡ Island Ferro. necessities:

necessaries: Edrifi says that the distance from Beruh or Barokia is eight days journey, through a level country, free from mountains: In the tables of Nasir-uddin and Ulug-beg, the latitude is 22° ; but this together with the distance given by Edrifi, will not agree with that of three days journey from the sea, as related by Ebn-Saïd: Abu-Rihan gives it another latitude, but the figures do not appear the same in the different manuscripts of Abulfeda: The placing it in $23^{\circ} 30'$ appears the most likely, and in this case the situation of Nehelvarê will not differ greatly from that of Amed-abad, its relation to Cambay will be quite natural, and the remaining eight days journey from Barokia may be admitted, supposing them short ones, and only 5 or 6 hours march, as this measure is sometimes thought sufficient. || This enquiry having occasioned me to mention *Ariaca*, which, according to Ptolemy, is the proper name of a country in India; and which we meet with likewise in the author of the Periple: I find that this name actually exists still in a part of that vast country known by the name of Décan: Father du Croz, a Jesuit, in the first Collection of Memoirs, published by father Souciet, page 242, speaks of the country of *Arè* as a part of Décan.

The River Nerbedah, with several others which it receives, comes out of the mountains of the province of Malûa, to the N. E. of Surat, and bordering on Guzerat: One of the chief towns is Mandoû or Mandoa, situate at the foot of a steep hill, which is surrounded with a prodigious enclosure of walls, * exclusive of a great fortress at the summit: The name of this town is found in antiquity in that of *Mandiadeni*, which Arrian gives us, saying the river *Sonus* takes its rise from this country of India: And as Sonus or Sonn-su is the same with Andi, as remarked in the foregoing section, ‡ the agreement between the actual positions of Andi and Mandoû, besides the affinity of its denomination, suffices to assure us that Mandiadeni and Mandoû are the same. To the Northward of Mandoû is another ancient town, called Ugen, with a castle called Calléada: We find this town distinctly recorded in Ptolemy, by the name of *Ozene*; and he informs us it was the residence of a sovereign, named Tiaftan. Shitor, † which lies to the Westward of Ugen, preserved among its ruins some traces of its ancient splendor: ‡ It was the abode of raja Ranas, who defended himself among the mountains, until the Mogul Ekbar brought him to own subjection. The nation of *Rhanna*, described by Ptolemy, ought indisputably to belong to the country of Ranas: § The raja pretends to derive his origin from the Indian monarchs, who were so called, or rather bore the title of *Porus*. The Indian ambassador, whom Augustus received at Samos, was dispatched thither by two kings, Porus and Pandion. According to the information of Nicholas de Damas (who saw the ambassador of Porus at Antioch) that monarch, in the letter he wrote to Augustus, is said to have six hundred kings subject to him. We may suppose that the part of India now in question was tributary to his sway; forasmuch as the Indian who voluntarily flung himself into the fire at Athens, after having accompanied the embassy, came from the town of *Bargosa*, as we read in Strabo, which may readily be taken for that of Barygaza; and I find that Ortelius, in his Geographical Treatise, was of the same opinion with regard to this town. We must mention another place in the same province, which is Godah: ** For this information we are indebted to

|| I find but one seeming objection, wherein Bisantagan does not answer the full description we have left us of the situation of this famous metropolitan city, which is, that Cambay was its sea port, from whence it was supplied with necessaries; but then it tallies better than Amed-abad with its being 3 days journey from the sea, and 8 from Barokia; it also exactly agrees in latitude with the tables of Nasir-uddin and Ulug-beg, without straining the point in these particulars, as M. D'Anville has done: And as Cambay is said formerly to have been the chief port for trade in these parts, 'tis very natural to suppose the places round about to have been supplied from thence; notwithstanding some other inconsiderable port might be nearer thereto: Besides, it may be observed that Ebn-Saïd describes it as 3 days journey from the sea, and not from Cambay.

* According to Sir Thomas Roe, it included 15 coffes.

† Page 27.

‡ Or Cytor.

‡ Sir Thomas Roe says "There were standing (in his time) above a hundred churches" (doubtless he means pagodas or temples) all of carved stone, many fair towers and lanthorns, many pillars, and innumerable houses, but not one inhabitant: There is but one steep ascent cut out of the rock, and four gates in the ascent, before you come to the city gate, which is magnificent; also the hill is enclosed at top for about 8 coffes, and at the S. W. end is a goodly old castle." § Or Rama.

** Or Todah, according to Sir Thomas Roe, who was ambassador from king James the first to the Great Mogul, in 1615.

Thomas

Thomas Rhoe, an Englishman, who tells us he went thither with the Mogul Gchan-ghir,* when he made a tour from Azmer § to Agra. He speaks of it as a considerable town, well built, yet the more agreeable for being seated in a fertile and populous country.

To the Eastward of Surat and Southward of Malûa is the province of Kandish, to which that of Berar is found to be annex'd, in the division some authors make of the provinces of Indostan. Berar is to the Eastward of Kandish, its capital is Shapur, which is all we know of it; because this province is not to be met with in the ordinary routs of Indian travellers. Brampur, the capital of Kandish, is a great town, near the head of the river Tapti, || which rises a little above the castle of Gehar-conda. One of the two roads leading from Surat to Agra, passes through Brampur, and I believe it is more frequented than the other through Amed-abad. You go from Surat to Naopura, where of two roads that present themselves, one leads to Brampur, the other to Avreng-abad, and into the provinces of Decan, keeping on the right hand and declining to the Southward: I shall not enumerate the places you meet with upon each of these roads, the description of which is to be found in Thevenot, Tavernier, and the voyage of a bishop of Héliopolis. I shall just mention Haffer as a fortress, in the neighbourhood of Brampur, which was defended by a particular prince, reigning at Brampur, when Ekbar, after the conquest of Guzerat, was for extending his dominion as far as Decan. The reduction of Doltabad, of which another prince was dispossessed, followed that of Brampur; and Andanagar, a town further in Decan, occupied by a princess, named Candé, fell at the same time into the hands of Ekbar.

We may look upon Avreng-abad as the capital of Decan, as it is actually the residence of the vice-roy, who is reputed to have authority over all the nabobs of the particular principalities, formerly comprehended in the kingdoms of Visapur, Golkonda and Carnate. The name of Decan implies a Southern country, and this the author of the Periple knew, who says expressly, that from Barygaza, the country which lies to the Southward is, on that account, called *Dachinabades*; the Indians (he adds) signifying the *Notus*, or South side, by the term *Dachan*, Δάχανος: We may further observe that the word *Abad*, joined to *Dakan*, in the name of Dakin-abad, is wholly Persian, and signifies a habitation: And this distinction, which the author of the Periple makes between the North country, towards Barygaza, and that which from thence extends to the Southward, I find confirmed by this name's having the same purport in other parts of India. The Christians of St. Thomas in Malabar being divided into North and South, the former are called *Baregam-pagan*, and the others *Degam-pagan*. Three kingdoms were formed in Decan towards the middle of the 16th century, by the rebellion of three principal nobles against their sovereign: Nizam-maluc or Nisam-shah made himself king at Visapur, Cothub-shah at Golkonda, and E'del-shah at Bisnagar; the latter of which was afterwards subdued by the kings of Visapur and Golkonda, and the king of Visapur extended his dominions as far as the coast of Coromandel: But the Mogul Avreng-zebe afterwards made himself master of Visapur as well as of Golkonda, and made himself acknowledged as sovereign over the various Indian princes as far as C. Comorin.

Avreng-abad is situate in a particular province called Balagate: This town owes its name, and probably its rise, to Avreng-zebe, who, in his father Shah-gehan's life-time, governed this province, then a frontier of the Mogul's empire. I write Avreng-abad with a v consonant and not Aureng-abad, because the Persian word *Avreng*, signifying an ornament, is pronounced as this way of writing shews.† About 5 cosses to the Northward of Avreng-abad is Doltabad, a royal town of Decan, before the division of that kingdom and the establishment of those of Visapur and Golkonda. The castle in this town is reputed one of the best fortresses

* Jehan-guire, or Jehan-guir.

§ Or Adsmere.

|| Or Taptey.

† Mr. Frazier, who was well versed in the Eastern languages, writes it with the vowel u, in his explanation of this name, which he says signifies the ornament of the throne.

in India. We must not omit the pagoda of E'lor, distant a few hours travelling from Doltabad, where there are several temples, distinct and separate, with porticos and galleries, and an infinite number of private chappels; the whole, occupying a vast space, is hewn out of a rock, cut in such a manner as to form all those edifices, which are adorn'd with abundance of figures, carved in the same rock: If you read Thevenot, whose curiosity led him to this place, you will wonder that (probably for want of knowing better) geographers should omit such a remarkable place in their particular maps of India.

To the Westward of Avrengabad, Balagate is parted from the province of Baglana, whereof Muler is the principal town; and to the Southward of Balagate, before you come to the fortress of Golkonda, which is near a place called Calvar, you cross the province of Telenga, formerly more extensive, when Visapur belonged to it: Its capital is Shehr-Bider, and there is one road from Avrengabad, by the way of a town named Patri, which leads to Bag-nagar, the capital of Golkonda, through Shehr-Bider: I say one road, because there are several leading to Bag-nagar; but especially one through Indur, the country of a raja on the left hand of the road from Shehr-Bider: between these two roads lies the Kandahar,* before spoken of,|| in the account of that so well known on the frontiers of Persia and India. Here it may not be amiss to take notice of the communication between the principal places by roads, leading from one to the other: Brampur has one to Agra, and another to Surat; Avrengabad, and Patri beyond that, have each one to Surat; Patri has also other roads leading one way to Brampur and another to Bag-nagar; so that the communication extends from Agra as far as Bag-nagar: From the harmony of these several roads, we may see their conveniency.

I shall now return to the coast: Among the several places known between Surat and Daman, I shall just mention Gandivi: At the next place beyond which, called Belfar, the lands possessed by the Portuguese terminate Guzerat. Daman is the first† Portuguese settlement that presents itself upon the coast: It was taken from the king of Guzerat in the year 1559. The dominions of Nizam-maluc extended to the neighbourhood of Daman, and there ended, before the conquests of the Mogul had laid waste Decan. The distance between Surat and Decan is computed at about 40 coffes; and from Daman to Baçaim,‡ another Portuguese settlement, is reckoned 18 leagues. The ground on which Baçaim stands, and some other places to the Northward thereof, viz. Main, Quelme, and Bandora, is separated from the continent by a channel which joins the sea between Tarapor and Main, after having received several rivers or currents of water. To the Southward of Baçaim another channel opens, which turning through the lands to rejoin the sea in the bay of Bombay, forms the island Salcete: In this last mentioned channel, is a place called Tana, defended by four castles, two of which have their foundation in the water, according to the account of father Vincent-Maria, who has been upon the spot. Eastern geographers speak of this town in such a manner as induces me to think it has been one of the most flourishing sea-ports in these parts. Ebn-Saïd extends thus far the country which bore the name of *Lar*, saying that it is the last place therein: Abulfeda adds from the relation of several travellers, that it was encompassed with water, as well as the places dependent thereon, which agrees with its present situation: He refers to Edrifi when he says, in the neighbouring mountains of Tana grows a tree, from the roots of which they get the *kna*, with which they stain their hands, &c. which serves to correct the reading we find in Edrifi, where this place is called Nana instead of Tana (*8th part of the 2d climate*) and as the account given by Abulfeda is more particular than that in Edrifi, it serves to confirm the opinion, that this work is only an abridgement of the true one: I shall moreover observe with regard to Tana, that its latitude by Al-Biruni of $19^{\circ} 20'$ appears very probable; we find it the same in the Tables of Nasir-

* This is Candahar in the map; and the other, on the confines between Persia and India, Kandahar.

† Or the Northernmost.

‡ Or Bassein.

uddin and Ulug-beg; and from the town of Tana being mentioned in these tables, in preference to any other in this country, not excepting Cambay or Berokia, we may conclude that it was very considerable: Marc-Pol speaks of it as a kingdom, which he joins to those of Cambaeth, and Semenath, i. e. Cambay and Saumnat.

The territory of Bombay, or as the Portuguese write it Bombaim, is separated from Salcète by a channel, which makes it an island. The English obtain'd Bombay by the marriage of Charles the second with the Infanta of Portugal, in 1662. The bay is spacious and includes some islands, one of which is remarkable for the figure of an elephant as big as the life, and a pagoda, both cut in a rock. The unwholesome air of Bombay is an inconveniency, not to be recompenced by the advantage of its situation, were it not that interest induces us to trade thither. The English make its latitude in 19° ; the Map of India adds some minutes, for which I will not pretend to argue. Opposite Bombay, * near the continent, are the islands named Caranja, † over-against which is the mouth of a river, named Nagotana. Ptolemy makes the entrance of what he calls *Nanaguna* in a part like this: It is true indeed, he makes this river come from a very great way in-land, which next to Nerbedah (the *Namadus* of Ptolemy) would agree better with Tapti, which rises beyond Brampur and empties itself below Surat, than with Nagotana, which comes from the hills at a little distance from the coast: But Ptolemy is very incorrect in his Geography of India, and guilty of many mistakes: He makes several branches of a river, with particular names and with different mouths, to proceed from Nanaguna on its right side, and approaching towards the sea; and we cannot do better in favour of Ptolemy, than to take these channels for those we see run from Nagotana and Caranja, beyond Baçaim, and which separate from the continent this narrow tract of land, which makes the sea-shore.

This is now the proper place to mention Concan (the maritime and Western part of Decan) which extends as far as Canara, beyond Goa. In the relation of a Mahometan traveller, publish'd by the abbe Renaudot, there is mention made of Kemkem, as a country limiting the dominions of the Indian monarch, called Balahara. In the latitude of Bombay, on a steep hill, fortified by nature, is a castle, which served as an armoury to the famous raja Cievogi or Sevagi, ‡ who became powerful for near a century in this mountainous country, by usurping it from the king of Visapur; and pillaged Surat in 1664. Behind those mountains, as we are told by Barros, spring two rivers, Crusuar and Benhora; the first to the Northward of the other: These rivers, uniting in the environs of Andanagar, according to the situation of the ancient maps given to this town, which was one of the conquests of Ekbar in Decan, form the great river Ganga, treated of in the foregoing section, || where I shew'd the manner of its joining with the Ganges. There are other opinions of this river, and several others which ought to join it in its passage, before that it crosses the different roads, which lead from Avreng-abad to Bag-nagar: Beyond these places, the want of intelligence concerning a great space of country, leaves us without any account of the course of this river, 'till we take it up again towards the place where it divides into several channels, to get into the Ganges and the sea. One cannot but conclude it was for want of better informing themselves from Barros, and even of consulting some particular maps, drawn in conformity thereto, that the head of the Ganga hath been unknown to former geographers, who have compiled maps of India; and that in the map entitled Côtes de Malabar & de Coromandel, the rivers are there described in such a manner as not to admit of a passage, and thwarting the way to the River Ganga.

* Or rather to the Southward of Bombay.

† This is only one island; but being high mountainous land at each end, and low in the middle, it appears like two islands at a distance.

‡ Mr. Grose makes this Sevagi or Sevajee, the same with Sahou or Sow-Raja, and the founder of the Marattas; see his voyage to India, Page 119.

|| Page 31.

Beyond Nagotana, and at the entrance of a river, is the town of Chaûl, † possessed by the Portugueze, but greatly ruined at present from what it has been: Its castle is on a point of land, almost an island, stands on a hill, and is known by the name of *Morro de Caûl*. On the left hand of the entrance, which is quite spacious, the Island of Calaba is occupied by one of the *Angrias*, who are pyrates by profession, and greatly molest the trade on this coast; and whose principal place called Vizindruk * is a fort upon a rock, laying at the mouth of several rivers, in $17^{\circ} 10'$, ‡ about 30 leagues beyond § Chaûl. They are vassals of Sahou-raja, sovereign of the *Marates*, who of late years have distinguished themselves by laying waste great part of the peninsula of India. The country along the coast of Coromandel formerly belonged to them; and 'tis from a prince of that nation, that the French obtain'd the settlement of Pondicherry: But the Moguls extending their dominions to the extremity of the peninsula, obliged them to retire into the mountains, which lie along the Western coast, from whence they infest all the plain to the Eastward, even as far as the sea coast, by taking advantage of the divisions which arise between the different powers established by the Mogul's authority; but which the inability of the government, since the death of Avreng-zebe, has not been able to keep in due obedience. Though we cannot exactly determine the limits of Sahou-raja's country, the general notion is that the Marates possess all that extent of country which the Indians call *Gattam*; or the mountains from the latitude of Bombay to that of Goa. The residence of Sahou-raja is at a town called Satara, || the situation of which we are partly ignorant of. The Portugueze having been at war for some years with a prince in the neighbourhood of Goa, subject to Sahou-raja, I had recourse to M. le Cerda, ambassador from Portugal to the French king, to acquire some knowledge of the situation of Satara; and by means of a letter from M. d'Almeyda, count of Alorna, who, during his vice-royalty at Goa, obtained great advantages in the war above-mentioned, I learned that Satara is on the Gattes, about eight days journey from Goa, and nearly the same distance from Bombay; so that these three places, Goa, Satara and Bombay, make a triangle. In the way from Goa towards Satara, you come to a little place depending on the king of Sunda, called Sanquelim, from thence to Caliapur, the residence of a prince named Sambagi-raja; thence to Satara: From whence we may conclude, that Satara should be placed about $2^{\circ} \frac{1}{2}$ or $\frac{2}{3}$ to the Northward of Goa, and perhaps some degrees from its meridian to the Eastward: But this computation is not exact enough for me to insert Satara in the map.

I now return to the *Angrias*: These sea robbers have been settled where they are, from the remotest antiquity; Ptolemy describes a nation that he calls *ἀνδρῶν Πειρατῶν*, about the mouths of the River *Nanaguna*; also the author of the *Periple* and Pliny both make mention of it. Next to Chaûl is Danda-rajapur, ‡ a fortress on an Island, which defends the entrance of the river. The chart in the *English Pilot* confounds Danda with the river which falls into the sea by Chaûl. In another particular chart of this coast, Danda is omitted. Siferdam is the next place remarkable, forasmuch as authors place in this latitude a town called Sefarê, with the surname of el-Hind, to distinguish it from Sefarê el Zenge, which is Sofala on the coast of Africa, or in the country of Zengis, which gave name to what is commonly called the coast of Zanguebar. To this position of Sefarê, or Siferdam, I think the place called by Ptolemy *Supara*, ought to be removed; though he makes it precede the mouths of Nanaguna. The port of Sibor, mentioned by Cosmas, upon this coast, may be also taken for the same place, for besides that

† Or Choul.

* Also Ixdruc or Izendrook, but better known by the name of Gary, Gariah or Gyriah, taken by the admirals Watson and Pocock, in 1756.

‡ Or rather in the latitude of 16 deg. 25 min. See the *New Directory for the East-Indies*, page 15; and is 47 leagues at least distant from Choul.

§ Or to the Southward.

|| Mr. Grose says he keeps his court, or rather head-quarters, at the fort of Raree in the mountains of Decan, which is reported to be the most impregnable place in the known world: See its description in his voyage to India, page 137. As also his account of the origin of the Marattas, and the *Angrias*.

‡ Dande Raja-pore lies about 7 leagues to the Southward of Chaul, and belongs to the sedce, who is the Great Mogul's admiral.

we are to understand that the vowels are indifferent in these denominations; the consonants *p* and *b* are confounded; and the *p* and *f* changed, as in the word Fars, which denotes Persia; and several others. This place (Supara) will derive great fame by being taken for the *Ophir* of Solomon, supposing that the opinion of De Lucas of Holstein (in his Annotations on Ortelius) may be prefer'd to that which places Ophir upon the coast of Africa.

Next to Siferdam is Dabul, † situate at the entrance of a great river, which coming from pretty far in-land, crosses the Gattes to descend into the maritime country. Linschoot makes the latitude of Dabul 18°, Mandello only 17° 45': It is certainly placed too far Southerly in the table of Pimentel at 17° 30'.* There is a sea chart wherein Dabul is placed as high as 18° 15', including no more than 16 or 17 geometrical leagues between Bombay and the entrance of Dabul, which in fact is more than 25. † Zenghizara, Giria, Vizindruk come next: There is a particular plan of Vizindruk ‡ given, with several others of different places on the same coast, by Henry Cornwall, an English captain. From thence I proceed to the River Rajapur, which is navigable as far as two days journey from the sea. Rajapur †† is on the left hand; and before you come thither, § you meet on the right hand with Ceitapur, || where the French had a settlement about 70 years. Father Vincent-Maria says, that at the mouth of this river is the fortress of Carapatan, seated upon a rock, which the sea washes on three sides. All the maps that I know of, and among the rest a French Manuscript one, where the entrance of Rajapur is more particularly described than any besides, make Carapatan to the Southward of the entrance of Rajapur: And in the table of Pimentel it is made 3' more Southerly than Ceitapur. Pietro della Valle makes also a distinction of places in these Words: *passammo prima Rajapur, e poi Carapeten*. There can be no difficulty in supposing a channel of communication between Carapatan and Rajapur. To conclude, I will not hesitate to declare that the maps in general of this coast are not so accurate as might be expected from its having been so long frequented by Europeans. We may here mention a map made of this place, where Rajapur and Ceitapur are repeated twice successively.

Passing over the country of Mollondi and the prince of Bonsolo, ** with whom the Portuguese were last at war, we arrive at the territories of Goa. I am indebted for the manner of its appearance in the map of India, to a particular map I had from Portugal; but I must own, that the scale of that map not being exactly known to me, I am afraid I have given the continent in this map rather too much extent; and my unwillingness to omit any of the particulars I had acquired, may perhaps have occasioned this excess, as it is usual, rather than to fall into the contrary default. I have found out the distance from the entrance of Goa to Vingrolen or Vingrela (a Dutch settlement there) by which I imagine this space should be less than in the Map of India: The Portuguese map I have copied in this part extends from Neuti to Cape Rama. With regard to the territory of Goa, it consists (exclusive of the island which includes the town) of two small districts, which the Portuguese, notwithstanding, call *Provincias*: Bardez to the Northward of the island, and Salceta to the Southward: That of Salceta is represented as a peninsula, though heretofore it has been made an island. The country of the prince or king of Sunda, bounds the government of Goa on the South. I could not find in the Portuguese map,

† Here the English had once a factory.

* Sir Henry Middleton observed the latitude in the road off Dabul 17 deg. 42 min. and Capt. Downton makes the South point thereof 17 deg. 34 min.

† It must be but very little more if any, according to the bearings and observations of those ships which have coasted these parts; though, as this coast is but little frequented, on account of its being so infested with corsairs, the distances we have of the several places between Goa and Bombay are but little to be depended on: For having been variously represented and misplaced by authors, they have frequently been mistaken one for another.

‡ If M D'Anville had consulted Capt. Cornwall, he would there have found that he understood Gyria and Vizendruke as synonymous names for the same place, which he makes in the latitude of 17 deg. 10 min.

†† i. e. The town of Rajapur.

§ The River Rajapur.

|| Or Ceitapur, according to the *Neptune Oriental*.

** Bonsulo in the map.

the name of Mandoa, commonly given to the river coming down to Goa, but rather that of the *Ganges*, a common name for a river, as I have elsewhere remarked, † this river being, as well as the *Ganges*, reputed sacred; and supposed to have the virtue of purification: Upon the whole, this *Ganges* doth not seem very considerable; and the springs thereof are unknown to me; but 'tis a mistake in the maps, to carry the course of it up to Visapur, ‡ inasmuch as that of Krishna, thwarting the way from Goa to Visapur, intercepts its passage, as we are informed.

The island of Goa, and its dependancies, as far as the river Aliga, which terminates Concan, or the maritime part of Decan, had a particular prince called Sabai, when the Portuguese made the conquest of Goa. According to Jarric, this Sabai was a Saracen, that is to say, a Mahometan; and yet the Portuguese historians call him a Pagan, which makes him of Indian extraction. Idal-khan, or Adel-khan, from whom Alphonzo d'Albuquerque took Goa, in February, 1510,* and for the second time in November, 1511, was the son of Sabai, as we learn from Jarric; whereas this Adel-khan, according to the same § historians, was a Turkish captain, whose proper name was Kouf; and who, dividing with Nizam-maluc the government of this coast, and occupying the Southermost part thereof, made himself acknowledged as sovereign by Sabai, prince of Goa. Besides these historical contradictions, we may observe another, from different memoirs; namely, that the dismembering of Decan, by the usurpation of divers princes, chiefly Nizam-maluc and E'del Shah, which is the same as Adel-khan, happened about the middle of the 16th century; whereas Adel-khan is found here to have lived in the beginning of the same century: This is sufficient to shew the difficulty of clearing up the revolutions which preceded the present state of affairs in these countries of India. We are convinced that the present situation of Goa does not at all differ from the ancient one; ** nevertheless the Portuguese maps place what they call *Goa Velha* on the Southern branch, which separates the island from Salceta, or that of Murmugaon. Martinière, in his Directory, certainly exaggerates in giving the city of Goa an enclosure of walls, 4 leagues in circumference. || Let us see farther; Mandello having seen Goa, says, that the town has neither walls nor gates, and that it has nothing but its situation as an island to shelter it from the insults to which an open place is liable. ‡

The position of Goa, as well in longitude as latitude, is laid down from the observation of father Noel, a Jesuit, whose astronomical determinations have been adopted by the Royal Academy of Sciences, in the *Connoissance des Temps*. Geographical intelligence doth not penetrate far

† Page 8. ‡ Visapur in the map.

* Gemelli says it was first taken in 1508, without any bloodshed; and that Hidalcan or Adel-Kaun retook it soon after: But Albuquerque recovered it again in 1510, with the slaughter of 7000. But according to extracts from Castaneda, Barros and Faria y Sousa, it was taken in February, 1610, lost again the June following, and retaken in November the same year.

§ Portuguese.

** By the ancient one, M. D'Anville here can mean only that which Albuquerque took in 1510: But this does not argue but that the town which lies on the South side of the Island of Goa, and is well known to the inhabitants thereabouts, by the name of Old Goa, might be inhabited, and go by the name of Goa, before the other was built: And this is far from being improbable; for a place seldom, if ever, acquires a name, especially by universal consent, without some analogy; and I do not find this place is known by any other. See its description in Fryer, page 154.

|| Gemelli, who was at Goa in the year 1695, confirms this, saying, that the compass of its walls extend full 4 leagues.

‡ It is notoriously known to the contrary; and all other authors who have treated thereof describe it as walled about, besides other very strong fortifications. Mandello was at Goa in 1639, which is earlier than most of the other relations; which might induce one to imagine this city was walled round after he was there; yet we find that at the first taking thereof, by the Portuguese, Albuquerque was brought in great state to the city, and received the keys in form at the gate: Also, that being besieged again 4 months after, by the Moors, we are told that they encamped with 55000 foot and 5000 horse against the city (whither the Portuguese retired) playing their cannon to good effect; and yet it sustained a siege of 20 days. Likewise in 1573, we find it so strongly fortified as to hold out against an army of 35000 horse, 6000 elephants, with 250 pieces of ordnance. M. D'ellon, who was there after Mandello, says, that it (meaning Goa) is surrounded with a wall, though, at that time, of but little strength: but he gives this reason, that the avenues to the city were so well guarded as to render needless any other works to defend it against the attempts of an enemy. Fryer seems to unravel this, in saying "A mile wide of this city we entered a gate that was strong, to which the wall is contingent, that compasses this better part of the island together with the city." Page 155.

into the continent, in the latitude of Goa: And were it not for the description of a road (for which we are indebted to Mandelslo) from Goa to Visapur, and from Visapur to Dabul, geography would be intirely naked in this part. Some names of places, which I have found pretty correct upon this road, as far as I have been informed of the neighbourhood of Goa, serve to render several others doubtful: I have herein observed even an error of the greatest consequence, which is the giving the distance in leagues, in the computation, which should be only cosses; but as the difference is one half, the error is less doubtful, and the easier detected. According to Pietro della Valle, whom we may reckon among the most judicious travellers, the name of Visapur, to be correct, ought to be written *Vidhiapur*: He even asserts, that the name of Bisnagar is a corruption of *Vidianagar*: But who shall dare to contradict custom, in such familiar denominations, and run the risque of having what they intend for a correction, taken for a fault?

The coast under consideration was known to the ancients by the name of *Limyrica*: But I must own, that, after much study, it is pretty difficult to apply to the places the description we find of them, either in Ptolemy, or in the author of the Periple. Immediately after the district of the pirates, Ptolemy places *Tyndis*; and the author of the Periple likewise mentions this place as one of the chief ports of the country called *Limyrica*: I find it conformable, as well in name as situation, to the place of Danda,* above-mentioned. One place, which I would gladly find out, is that of *Muziris*: Though Pliny cautions navigators to avoid this place, on account of the neighbouring pirates; it appears, nevertheless, by the author of the Periple, that it was the most frequented port on this coast; and, as he places it next to *Tyndis*, without any other place between them, and even computes the distance at about 500 stades, we cannot be much out of the way,† and run as far as Calicut, according to the opinion of father Hardouin, in his notes upon Pliny: It must likewise be at some place where the landing is difficult, to agree with what Pliny remarks as an inconveniency to this port; that the merchandize cannot be landed there but by the means of boats for that purpose: If so, I do not see any place more likely at present, upon this coast, than that of *Vizindruk*;‡ and it seems as if the name of *Giria*, which lies opposite to it, preserved some analogy to the denomination of *Muziris*, which is at it were hereby abbreviated. This port belonged to a king called *Cerobothrus*,

* Danda Rajapur:

† What, not far out of the way, when after having fixed *Tyndis* at Danda, and *Muziris* is described not only as the next place, but even the distance computed at about 500 stades, which is not quite half a degree, according to M. D'Anville's own way of reckoning, page 19, to place it at Calicut, which is above 7 deg. off? This must be very surprising indeed: but supposing Danda to be the ancient *Tyndis*, I should rather be induced to take Chaul for the ancient *Muziris*, which will agree very well with the distance, and its being the next place of note to Danda; besides, it is reported to have been formerly a place of great trade: And although it may be objected against, on account of the harbour's being capable of receiving ships of burthen, at high water, which will not agree with Pliny's account; yet, as there is now (according to Capt. Cornwall's plan) a very large and shoal bank in the middle of the river; and we have an account of a terrible earthquake, which happened in the gulf of Cambay, in 1525, when Vasco de Gama's (the Portuguese vice roy) fleet (although a dead calm) on a sudden was violently agitated thereby; and is there not the greatest probability that it might affect this harbour at the same time? Indeed Calicut is not without its claim, both on account of the shoalness of its road, and its having been, before the Portuguese found the way to India round the Cape of Good-Hope, the chief trading port on this coast: And although the pirates which Pliny cautions against, might have their ports, and dwell to the Northward; without doubt they would cruise with their vessels in the fair way to the principal trading place; but then we must seek for another situation for *Tyndis*, than Danda. Heylin, in his *Cosmography*, places *Tyndis* among those cities, which lie on rivers of the same name; and makes the River *Tyndis* to descend from a hill called *Uxentius*; the situation whereof I shall not at present pretend to determine.

‡ If *Vizindruk* be the same with *Giria*, as most authors who have treated thereof seem to think; and not one that I have met with or heard of, affirms the contrary, it is far from answering the description here given of the ancient *Muziris*, in any one particular; having at the least 4 and 5 fathoms at the entrance into the harbour, and capable of admitting ships of the largest burthen, witness the English fleet under admiral Watson, in 1756; and it is at more than twice the distance of 500 stades from Danda, which M. D'Anville has concluded on for the ancient *Tyndis*; and besides, is the chief harbour of the pirates; and as it is the properest place on the coast for that purpose, its not improbable but that it might be so in Pliny's time: Or otherwise he must suppose the pirates country was to the Northward of *Tyndis*, since that is described as bordering thereon; but I can see no reason for such a conclusion.

according to Ptolemy; or, as it is read in the Periple, Ceprobotus; and in Pliny, Celebothras. Ptolemy describes a royal town of this prince up the country, under the name of *Carura*, which perhaps may be the same as that known to us by the name of Kaûri; which, by its situation, nearly answers to the latitude of the place which I take to be Muziris.

I had like to have forgot another port, mentioned by Cosmas, as one of the principal on this coast, and likewise by the author of the Periple, which is *Calliana*: Cosmas ranges this port, (in the order he seems to follow from North to South) before Sibor, which I take for Siferdam; and I think may not improperly be placed in the neighbourhood of Bombay, at Caranja, which name may probably be a corruption of Caliana, by changing the liquid *l* into *r*, as such a change is common to the Portuguese, who say *branco* for *blanco*, *prata* for *plata*. But there is another place to seek beyond Muziris, which is *Nelcynda*, in the author of the Periple; *Melcynda*, in Ptolemy; and the same whereof Pliny speaks, under the name of *Necanidôn*, which he gives as the name of a nation.

According to the author of the Periple, Nelcynda is situate about 120 stades from the sea, up a river, at the mouth of which is a port called *Barace*; and this river is probably that which we find in Ptolemy, under the name of *Baris*, as the affinity of sound inclines us to believe. A distance nearly equal to that from Tyndis to Muziris (about 500 stades) which the author of the Periple makes before you come to the port of Nelcynda, will prevent us from being far out of the way, and all that we can allow, without being superfluous in computing the distance given, is to reach Goa, * which by the advantage of its situation, must have been always remarkable upon this coast: I am apt to believe that the port of Barace, and the enterance of the River Baris, is that of the channel which separates the canton of *Bardez* from the Island of Goa; and that Neleynda will be found some where up in the country of Sunda, || which surrounds Goa on the East and South. Pliny relates that a canoe, of one entire piece of wood, *mono-xyla*, that is to say, hollowed out of the trunk of a tree, brought to Barace the *Piper* of the country, called *Cottonara*; therefore we cannot mistake this country to be Canara, which produces the best pepper, and which lies next to Concan, the boundary whereof is commonly allowed to be the River Aliga, a little way from the dependancies of Goa. † A very powerful king, named Pandion, whom we find in the sequel to have dwelt towards the Southern extremity of the peninsula of India, extended his empire as far as Nelcynda; Pliny and the author of the Periple agreeing, that this place was under that prince's government. When the places sought after have been buried in obscurity, the discussion thereof is certainly a work of no small advantage.

The River of Aliga divides Concan from Canara. The English have a settlement at Carvar, ‡ at the bottom of the bay, which receives one of the branches of this river: The point of land which forms this bay, is hid by the Anke-dives, § or Five Islands; on the chief of which is a Portuguese fort, the foundation whereof was laid by Francis d'Almeyda, who set out from Lisbon on his voyage to India, in 1506. Father Vincent-Maria speaks of Canara, which he travelled over lengthways, as one of the best and most agreeable countries of India: The maritime part is pretty much confined by the Gattes; the summit whereof, in some places, is but 4 or 5 leagues from the coast. The principal places along the sea-side are Onor, Barcelor, and Mangalor. Abulfeda sets down these places in their proper order: The country he calls

* This is being not over scrupulous with a witness, when the distance is given at about 500 stades, to stretch it to above 1500, supposing Vizindruk to be the ancient Muziris. I make no doubt but that Goa must have been very early, a place of note, for its convenient harbours; but why therefore must it be supposed the ancient Barace: Indeed, if from hence, in or near the given distance of 120 stades from the sea-side, we could meet any thing tolerably like the name of Nelcynda, it might be some inducement to fix it here: But after all we are only told that Nelcynda will be found somewhere in the Sundah Raja's country: Who knows that? perhaps it may; but I have not confidence enough to affirm it.

|| Or Sundah.

† To the Southward.

‡ Or Carwar.

§ Anjedives.

Menibar, begins, as he says, at the town of Sendabur, situate on a gulf of the Green-sea; after which comes Hennur, then Basrur, and farther on Mengerur. The map hereabouts is grounded on as good authorities as any part of this coast; and the travels of Pietro della Valle, in this country, furnish us with the situation of some places in-land. Setting out from Onor, and crossing the mountains, he came to Ikkeri, the capital of a particular state, which a naik, * called Venktapa, then founded (towards the beginning of the preceding century) by taking up arms against the king of Bijnagar. It is astonishing to think that the relation of Pietro della Valle being in every body's hands, geographers, in their particular maps of India, should not have consulted this traveller. According to the chart of the coasts of Malabar and Coromandel, and the copy made of it in Germany, Garsopa, or rather Garfopa (formerly the residence of a princess, whom the Portuguese called *Reyna da Pimenta*, or the Pepper Queen) is placed about 20 sea-leagues from Onor, whereas Pietro della Valle explains himself thus: *Per lo fiume, contr' acqua à vela e à remi andammo, facendo circa à tre leghe di camino, che tanto appunto è da Onor à Garfopà.* The town of Ikkeri, omitted in these maps, and situate beyond the Gattes, a great way beyond Garfopa, cannot be reckoned above 13 or 14 sea-leagues from Onor, according to his description.

Pietro della Valle has likewise described the road from Ikkeri to Barcelor; and having landed at Mangalor, he mentions several places thereabouts, and among others that of Olala, about two miles to the Southward of Mangalor, lying close between the sea-coast and the mouth of a river, having before it a wall, in form of a curtain, and flanked with two towers: *La terra*, says this traveller, *è tutta aperta; fuor che da una banda, verso la bocca del porto, tra un mare e l'altro, dov'è tirato un muro debole, con fosso, e due bastioni né confini, di poca consideratione.* Can this have given any authority to draw near Mangalor, in the chart of the coasts of Malabar and Coromandel, a wall about 20 leagues in length, and which doth not end 'till it is brought to the summit of the mountains? The existence of a wall serving as a separation between Canara and the kingdom of Cananor, where Malabar begins, doth not appear doubtful, since father Vincent-Maria says he had seen it (book v. chap. 3.) *vedemmo poco distante la cinta di muro, laquale stendendosi per due giornate, dalla Montagna sin' al mare, divide questo, (regno di Canara) da quello di Cananor.* But, the place where this wall is raised, father Vincent makes near a fortress named Décla, which may be placed at two days journey, or about 15 leagues beyond † Mangalor.

'Tis about the heighth of Mangalor, on the other side the Gattes, and most probably from these mountains, that there issues a large river, of which Barros gives us an account: He makes indeed the sources of this river to spring up also in the parallel of Cananor and Calicut; but it appears that they are some other rivers, which, taking their rise also from the Gattes, form that of Caveri, by uniting thereunto above Shiringa-patnam, the capital of Maissur; and will not allow the source of that I am speaking of to be so far to the Southward: It is called Nagomdii in Barros; but I would feign read Nago-nidi, because *Nidi* is the common name of a river in India, and the same with that of *Nadi*, spoken of elsewhere: § This river runs to the Northward, according to Barros, as far as the latitude of that of Aliga, then inclines to the Eastward, and runs by the royal town of Bijnagar, whence, continuing its course towards the sea, it conveys its waters thereto by two channels, about Masulipatnam and Gaudewari. This river was not to be met with in the maps, and what Barros says of its mouths agreeing with Krishna, it is evident that it joins that river; and I take it to be the same river which the Memoirs of the Jesuits induced me to specify under the name of Tungé-badra, in a map I drew in 1737.

* Or, as it is in Della Valle, Venk-tapà Naieka, signifying, perhaps, his being of the Naires cast.

† Or to the Southward of Mangalor.

§ Page 8.

I have spoken of Décla as a fortress, not far from the wall which divides Canara from Malabar. The name of Malabar, in Abulfeda, is written *Menibar*: In Marc-Pol* we read *Melibar*. I am of opinion that the term *Bar*, in this denomination, signifies a maritime country, and answers to the Greek word *Παραλία*. According to Abulfeda, Canara should be comprised in Malabar; but really what is understood by Malabar, with any degree of exactness, is included between Mount Déli,† and Cape Comorin; and it is very absurd to give the name of Malabar to all the Western coast of the peninsula of India, without any distinction. Our first object, upon entering Malabar, is a river, which leads to a place named Neliceram, distant in a right line $3\frac{1}{2}$ French leagues from the mouth of that river. In the description of the coast, and the enumeration of the places bordering upon the sea, given by Barros, I find Nilichilam, between the River Cangerecora (where he fixes the limits of Canara) and the town of Cananor. In father Vincent-Maria, there is mention made of Nelicorano, between Cananor and the frontiers of Canara at Décla: This situation perfectly agrees with Neliceram, the name whereof is not so altered by the authors I have quoted, but it may be easily reconciled: And what makes an enquiry into this position more particularly interesting is, that the French India Company have lately erected a settlement there. The river which carries you up to it, receives two others a little above its entrance, Ramatali and Cavaye. It runs parallel to the coast, from which it is separated only by a spit of land; and we find this river very spacious almost to Neliceram, its common breadth being about 400 toises; but it narrows apace after that. Father Vincent-Maria says he crossed in this part a river wider than the Pô; and the name of Ciegnera, that we read of in his account, induces one to think it is Cangerecora:‡ However, as Barros reckons 5 leagues between Cangerecora and Mount Déli, such a distance cannot agree with the entrance of Neliceram river, which is but about 3500 toises from Mount Déli: Whence it results, that if Cangerecora river be taken for that of Neliceram, as setting bounds to Canara, it must be in some part of its course above Neliceram, in about the latitude of Décla, and not at its mouth: For the 5 leagues, which the Portuguese author reckons between Mount Déli and Cangerecora, may be computed at 17000 toises, whereas the distance, as I understand, from Neliceram to Mount Déli, is but about 13000. ||

Mount Déli is a remarkable place on this coast, forming a point in about $12^{\circ} 5'$ of latitude. Cananor, whose distance is about 4 sea-leagues to the S. Eastward, has been observed by father Thomas, a Jesuit, to be $11^{\circ} 58'$. The name seems to be *E'li*, rather than *Déli*. Abulfeda writes *Ras-Heili*, or the head of Heili; and the distance, with regard to Mengerur, which he makes at three days journey, appears very likely, inasmuch as the latitude of Mangalor is about $13^{\circ} 5'$. In Marc-Pol we find that one of the kingdoms, on this coast, is that of *E'li* or *Héli*, according to the different readings of the manuscripts. I think we may place the port, which Ptolemy mentions on this coast, under the name of *Ἐλαίνιον*, at Mount *E'li*, as I know no other place that agrees with it so well. The sea forms a bay to the Southward of the Promontory; and on the point there is a castle. The kingdom of Cananor is one of the most considerable upon this coast; and though the country is divided into several lordships or principalities, Colastri, king of Cananor, has the right of sovereignty from the frontier of Canara to that

* Or Mark Paul, a Venetian, who travelled in the 12th century.

† But the precise boundary is the great wall before-mentioned, which lies about $6\frac{1}{2}$ leagues to the Northward of Mount Déli, or D'Eli, as it is in the map.

‡ Cangerecora in the map.

|| It seems to me that the river which empties itself at Décla, is rather the Cangerecora of Barros; and although it is placed $6\frac{1}{2}$ leagues from Mount D'Eli in the map, I find no particular authority for so doing. Thus the said author will be rendered consistent with father Maria, in fixing the boundary between Canara and Malabar, here; and also his Nilichilam will more plainly appear to be the same with Neliceram in the map, seeing it will then be found between that river and Cananor, as above described; whereas if Cangerecora be the river on which Neliceram is placed (and that even to the Northward too) it cannot be: So that we may venture to conclude the former was the river Barros took for Cangerecora, or (if his Nilichilam will not agree with Neliceram.

of Samorin, which begins at the river Cotta. The Dutch at present possess the settlement which the Portuguese had erected at Cananor, under the vice-royalty of Almeyda. This part of India produces the best Cardamums.

Beyond * Cananor is Telicheri, † where the *French* had a factory, which they abandoned in 1682: The English are now settled there, and they have us for neighbours at Mahé, about $1\frac{1}{2}$ league from Telicheri, erected by the *French* India Company, in 1725. Mahé is at the mouth of a river, which is navigable for some leagues, by help of the tide. The mountains are not above 5 or 6 leagues from the sea; and the country, called Cartenattu, was under the government of a prince called Bayanor, who acknowledged the king of Cananor for his sovereign. It may not be improper here to observe, that several places on the coast, and especially Cugnali, serve for a retreat to the pirates, by which the small craft are greatly annoyed in these parts. There was no town so flourishing in Malabar as Calicut, when the Portuguese, under Vasco de Gama landed there, in 1498. Abulfeda, who wrote his geography about the year 1320, makes mention of Calicut, writing it Khaliat or Shaliat; in the same manner he writes Shinki, for Cochin. The Samorin reigning at Calicut, when the Portuguese arrived in India, was acknowledged as emperor, by all the inferior sovereigns of the principalities of Malabar, but soon after lost his prerogative and power, by the ill success of his wars with the Portuguese, who thought it their interest to raise up the king of Cochin against him, which greatly contributed to weaken his authority. As for the town of Calicut, its foundation is attributed to Ceram-Perumal, who is said to have reigned in Malabar with as much wisdom as power, and whom the Indians have placed in the rank of their deities. The Epocha, given for the foundation of this town, is said by Scaliger to be the 907th year of the Christian *Æra*; and another carries it up to the year 825: So that it would be to anticipate time, to seek for Calicut in ancient Geography. The latitude of Calicut, according to the observations of father Noel, is $11^{\circ} 17'$. The French and English have each of them a factory here.

Beyond ‡ Calicut, the country (having been pretty much confined between the sea and the hills) enlarges considerably, by the mountains turning off wider, the summit of which, in some places, is about 20 leagues from the coast. The adjacent country, along shore, is very low, and divided by a number of channels, formed by rivers descending from the mountains, several whereof run parallel to the shore, with now and then openings to the sea. The representation given of them in the Map of India is drawn from a particular map, for which we are indebted to some bare-footed Carmelites, sent to the Christians of St. Thomas, under the pontificate of Alexander VII. It is well known, that at the arrival of the Portuguese in India, they found Christians there, who pretended to have received the faith of St. Thomas the Apostle: These Christians were pretty numerous in Malabar, and enjoyed great privileges. Cosmas the hermit, who wrote in the 6th century, had already mentioned them, giving to the country the name of Calliane, which we must not confound with the port of the same name, elsewhere spoken of. § The prelate, who had the spiritual government of those Christians, being sent to them by the patriarch Nestorian, of Assyria, the zeal of the Romish church sought to take advantage of the settlements of the Portuguese in this country, to render these Christians orthodox; and Alexis de Menezés, archbishop of Goa, applied himself ardently to this purpose in a council assembled at Diamper, in the center of Malabar, in 1599. These new Catholics were then committed to the care of Jesuits, whose order gave successively, during the term of 60 years, four prelates to this church, which nevertheless is returned to its primitive ecclesiastical government. The loss the Portuguese sustained in Cochin, which was taken from them by the Dutch, in 1663, deprived the Carmelite missionaries of all hopes of seeing the fruit of their labours. The ancient see of the prelates of Malabar at Angamalé, has been transfer'd to Cranganor, with the title of an archbishoprick.

* To the Southward of Cananor.

† Or Tillecherry.

‡ To the Southward of Calicut.

§ *Calliana*, page 44.
Malabar

Malabar is divided into a great number of principalities, stiled kingdoms, and which, by reason of their distant situation, and at the same time defended by the Gattes, have not been subjected to the Mogul's yoke, as such like states in the peninsula have been. All the Malabar princes are Gentoos; and many of them are even of the race of the Brachmans. Cochin is the most considerable town on this coast, and the Dutch have encompassed it with walls: Its latitude, observed by father Thomas, is $9^{\circ} 58'$. I shall here omit places of less note, in order to proceed to Coulan, or Kaulem, as it is written by Abulfeda. This town is there mentioned as the last in the country, which the Arabians call the Region of Pepper. It formerly had the pre-eminence of all the towns in the same country: Its foundation gives date to the common *Æra* of Malabar; and the *Epocha* answers to the year of our Lord 822. Marc Pol mentions Coilum as a kingdom. The Dutch settled at Coulan in 1661. Aninga, * which lies some few leagues beyond Coulan, is possessed by the English, who have a fort there. The remaining space, as far as Cape Comorin, belongs to the kingdom of Travancor, on which coast, at a place called Coleshei, † the *French* India Company have had a settlement for some years.

Ancient geography is very brief in this part of India. Ptolemy not knowing the bearings of all this extent of the coast, which terminates at Cape Comorin (which we find in this cosmographer by the name of *Comaria*) he has drawn the coast longitudinally, or nearly upon the same parallel, which trenches much more sensibly in latitude, than otherwise, and the farthest part of this space, whereof our knowledge diminishes with the distance, is but of small extent, and is said to be the boundary of a people called Aii (*'Aioi*) to which a town named *Cottiara* is ascribed as the capital. I am persuaded that the name of this people may be found in Marc Pol, in what he calls the kingdom of *Lae*, near which he says is that of Coilum, which is Coulan. The manner in which this name is spelt in Marc Pol, differs only from that we read in Ptolemy, by the union of the antecedent article, which is no more extraordinary than to see the pronoun possessive joined to *E'li*, in what is now called Deli. We might produce many such like examples, the reality of which will scarcely admit of doubt. As for *Cottiara*, without applying it to any one town at present more distinguished than the rest, we may suppose it existed in the place called *Ai-cotta*, whose situation is one of the most convenient upon this coast, at the entrance of Cranganor River, and which, by its name, composed of two words, seems to preserve equally the name of the people, and that of the town: *Cot* or *Cut*, *Cotta* or *Cottey*, are Indian terms signifying a fortified place.

Before I conclude this section, because I propose to treat of Cape Comorin, I shall say a few words about the Laque-dives, dispersed in the ocean, between the parallel of Cochin and that of Mangalor. I copied them from a manuscript chart I have by me, accompanied with a table of their latitudes; their distances from one another, and from the opposite coast. I had this chart from a person who had resided in India; and I was informed that it was compiled by a pilot of Kalipini Island, which is one of the Laque-dives; and that it was drawn in 1717. These circumstances are sufficient to procure this chart a favourable opinion; ‡
and

* Or rather Anjango.

† Coleshey in the map.

‡ This chart was published by Capt. Cornwall, in the year 1724: But in M. D'Anville's map the islands to the Northward of 10 deg. are all gradually brought down to the Southward of it; so that the Northernmost part of Barrow Paul is here placed in the latitude of 13 deg. 10 min. whereas in Cornwall's it is laid down in 13 deg. 30 min. agreeable to the table of latitudes; but there is a bank runs out from each end for some leagues: On that to the Northward is marked from 10 to 20 fathoms. I have also two manuscript charts by me, with tables of the latitudes, bearings and distances; the one English, the other French; but both seem to have been copied from Capt. Cornwall's; the English chart is copied pretty close, only it gives different names to some of the islands, and has added one named Sur Paul, which the table thereunto belonging says may be little more or less than 8 deg. 50 min. But this table differs somewhat from Capt. Cornwall's, in most of the latitudes, and length of the islands; and instead of giving the distances from the next island, gives the bearings and distances from the Northernmost of the Maldives. The French one varies but little, either in the chart or tables, from Capt. Cornwall's, only the names

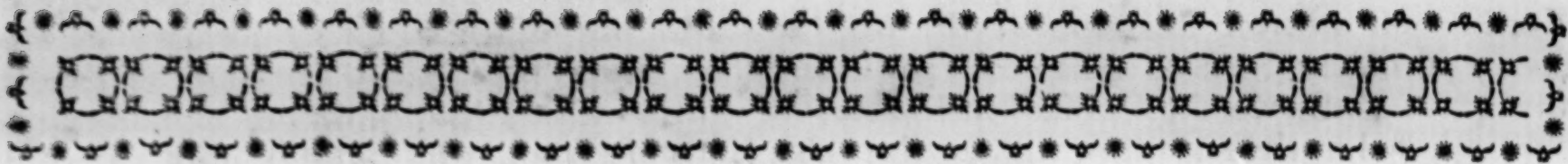
and it is certain that it represents these islands, their number, situation, and denominations, very different from any other map. I shall add a word or two concerning the Mal-dives, some of the Northermost whereof are shewn in the Map of India; but which are totally included in the first part of my Map of Asia. A particular chart, made from the observations of several voyages to these islands, furnished me therewith: And what I have observed as most extraordinary, and at the same time true, is, that this chain of islands, which former maps extended to the Southward of the Equinoctial, do not even come down to that line; and Sua-diva, which is the Southermost of all the Mal-dives, falls short of the Equator above a degree. Ptolemy seems to have known the Mal-dives, when he says, that before Taprobane there are a great many islands, the number whereof is made to amount to 1378. There is no occasion to examine in what manner Ptolemy distributes those he particularly specifies: We see that the method of representing the Mal-dives at present stands greatly in need of improvement.

I shall now return to the continent, and proceed to Cape Comorin. The coast of Travancor, which leads to it, bears more East and West than former maps have made it, except those of M. D'Après. † The Portuguese are greatly mistaken herein; and Pimental, by making only one-third of a degree of longitude between Coulam and the Cape, at the same time he makes the difference of longitude $1^{\circ} 5'$, differs in the bearings about 30° from the map of India. In general, I have given the whole coast a greater obliquity to the Eastward than the Portuguese: For, according to the table of Pimental, Goa is but 1° of longitude to the Eastward of Surat; and between Goa and Coulam this table makes only two degrees.

The diversity I have observed in the latitude of Cape Comorin, demands some enquiry: In the English Pilot it is $7^{\circ} 50'$; and a large manuscript chart I have of the coast of Malabar, agrees therewith; also the table of Pimental shews this latitude in the same manner: I find two observations, one of father Thomas, made on a little hill that rises to the Northward of the Cape itself, on which there is a pagoda; the other by father Bouchet, on the low land at the foot of the hill: The result of the first observation is $8^{\circ} 5'$, the latter $7^{\circ} 58'$. The former observer concludes that the mariners latitude of 8° must have been made out at sea; whence we may infer, that the position of father Thomas, on the continent, must have been so near the pitch of the Cape as that they did not think it worth while to make any allowance for, judging it (perhaps) scarcely equal to a minute: So that by taking the medium between these two, we may conclude it to be somewhat more than 8° . The nicety of such a discussion is, methinks, well judged with regard to so remarkable a place as Cape Comorin: And as this method of splitting the difference is the most natural, I propose to follow it in the Southern part of India.

names are altered in like manner as the English manuscript: It also has the additional island by the name of Cubello, the latitude of which in its table is made to be 8 deg. 24 min. and 90 leagues West from Cape Comorin: However, these help to confirm the reality of its existence; and it is laid down in both due South of the islands, called by M. D'Anville, Sotle-pol; by Capt. Cornwall, Soolepaul; and in the above-mentioned manuscripts Ricisso and Riciffa. Notwithstanding the Respect these charts and tables may claim, as they all seem originally to have been taken from the pilot of Kalipini or Qualpena, the Island Ketta or Kelay, and the Northermost of the Maldives are proved to be laid down very erroneously, the former being found in the latitude of $8^{\circ} \frac{1}{2}$ and the latter in $7^{\circ} \frac{1}{2}$. See the New Directory, page 18 and 19; which is also confirmed by the Journals of the Warwick and Edgecote in 1751 and 1752.

† Author of the *Neptune Oriental*.



S E C T. IV.

Of the MARITIME PART of INDIA, from CAPE COMORIN to the GANGES.

FROM Cape Comorin, the coast trenches E. N. E. as far as Point Manapar; and the Map of India makes this space about 17 leagues: There are some maps which extend it to 19; but this is giving too great a breadth to the peninsula in general, as I shall take notice of by and by: And a particular Dutch chart of this coast makes it no more than 11 Dutch leagues, of 15 to a degree. From Manapar, the coast runs N. 13° or 14° E. as far as Vaipar, which almost all maps agree to make 15 sea-leagues. Tutucurin, or Tuticurin, which is the principal place upon this coast, was observed by father Noel to be in latitude $8^{\circ} 49'$. From Vaipar to a point of the continent, which is only separated from the Island Ramanan-koil by a narrow channel, the coast lies E. 15° or 16° N. and the distance is nearly the same as from Manapar to Vaipar, and doth not much exceed it: We may rely upon the maps drawn by the Dutch, who have several settlements upon this coast, in preference to those maps, which having the error above-mentioned, in the breadth of the peninsula, have extended the last mentioned space to 20 sea-leagues. Thus, from Cape Comorin to the point of the continent, near Ramanan-koil, the distance, in a right line, evidently doth not exceed 42 sea-leagues, though some maps extend it to 48 at least: But the Dutch maps do not make it quite 40.

The coast just described is called *The Fishing Coast*, that is, for pearls, the most esteemed in all the East. The curving of this coast, from Manapar to Ramanan-koil, forms a gulf, which we find in Ptolemy under the name of *Colchicus*, taken from a port he places in the gulf by the name of *Colchi*, which I flatter myself to find in that of Kilkar, laying between Vaipar and Ramanan-koil. Another place fixed by Ptolemy on this side of Colchi, named *Soficure*, may be taken for Tuticurin. Ptolemy removes all doubt of the application we make of the gulf of Colchi, calling it *Colymbesim Pinnici*, or the Shell Fishing, from whence they get the pearls.

The Island Ramé-suram, commonly called Ramanan-koil, or the Temple of Ramana, terminates the gulf, and answers to that which Ptolemy names *Cory*, which name he likewise applies to the promontory of the continent near this island: But, it is very improper, in my opinion, for him to join to the name of *Cory*, that of *Calligicum*, as proper to this promontory, which appears to me to belong to Cape Calla-medu, which name navigators have corrupted into that of Cagliamera, and even Cagnamere. Beyond Ramanan-koil is another gulf, which Ptolemy distinguishes by the name of *Argericus*; and this gulf being terminated by Cape Calla-medu, Ptolemy probably does not give two names instead of one to the former promontory, but rather

rather confounds the second with the first. Mela mentions a promontory by the name of *Colis*, as that part of India, where, with respect to the Ganges, the coast begins to front the South. Denys Periégète speaks of the same cape, as opposite the Taprobane. Therefore the name of *Colis* nearly enough resembles the Indian word *Koil*. This term implies a temple, as in reality there is very famous one in the island adjoining to the promontory, which Ptolemy calls *Cory*: And as this island also exists in Ptolemy, *Colis* and *Cory* must mean one and the same place on this coast. Bochart (*Chanaan, Book I. Chap. 46.*) and father Hardouin, in his Notes upon Pliny, have taken the promontory *Cory* of Ptolemy, for Cape Comorin, by an error the more surprising, as it is so easy to trace Comorin in Ptolemy himself, under the name of *Comeria*. Bochart also mistakes *Colchi* for *Cochin*, which is about 100 leagues from that town.

The country whereof we have been surveying the coast, from Cape Comorin, is that of *Medura*; and *Marava*, which lies contiguous, was one of its ancient dependancies: All the inland parts whereof, inserted in the map, are taken from a particular one of the Jesuits, which I made use of before, in that I drew in 1737, for the XXIII^d Collection of Edifying Letters. This country formerly, for a great way round about, according to the Indian Memoirs, bore the name of *Pandi-mandalam*, or the kingdom of *Pandi*. Ptolemy indirectly makes the country of *Pandion* in this part of India; and the residence of the monarch thereof, he calls *Modura*: Now we know the capital of the country is called *Madura*; and though the present sovereigns usually reside at a place in the North of their dominions, near the River *Caveri*, the name whereof is *Tiru-shira-pali*, they have preserved the custom of being inaugurated as usual in *Madura*, the ancient capital. These princes, on ascending the throne, take successively the name of *Ielné-Var*, in which we may distinguish one of the kingdoms, mentioned by *Marc-Pol*, on this coast: According to this author, that part of the continent, which faces the Island of *Ceylan* * is called *Maa-bar*, or the Great Indian; and this interpretation of *Marc-Pol*, is the more to be depended on, as *Maba* is an Indian term, and even used by some *Scythians* or *Tartars*, to signify *great*: Thus *Maa-bar* signifies the great region.† In *Abulfeda* we read *Môbar* or *Mâbar*, for dividing India into three countries, *Gezrat*, *Menibar*, and *Mâbar*, he says that this last begins about 3 days journey beyond *Kaulem* (or *Coulam*) which evidently leads us to *Cape Comorin*, where *Madura* begins. This country of *Maa-bar* is governed by five kings, according to *Marc-Pol*, the chief of which is that of *Var*, on the coast whereof the *Pearl Fishery* is carried on, out of which this prince appropriates to himself a tenth part: But, this circumstance, not being reconcileable with *Madura*, the name of *Var*, given by that author to this kingdom, may as well be ascribed to the title, which we see belongs to the kings of the country. In the Chinese histories, mention is made of *Mâbar*, and this name is by them written *Ma-pa-cul*, according to the Chinese method of dividing their words into mono-syllables, and of substituting the *b* for the *p*, and the *r*, less known among the Chinese, for an *l*: But this country ought by no means to be removed to the coast of *Surat* and *Goa*, as is argued in a note upon the history of the dynasty of the *Moguls*, page 212; which I mention here without the least prejudice to the author, to whom the public is indebted for that history.

I shall here leave the continent of India to speak of the Island of *Ceylan*: It is about 10 leagues distant from *Cape Calla-medu*; and the distance is not much greater between *Ramanan-koil*, and the point of *Manar*, which is only separated from *Ceylan* by a narrow

* Or *Zeyloan*: In the map *Selen dive*.

† Since *Maba* or *Maa*, as we are here told, signifies *great*, and in page 46 that *bar* is the common term for a maritime country, this of *Maa-bar* may probably intimate the greatness of its trade; and this is the more likely on account of the *Pearl Fishery* on the coast thereof, seeing pearls have been much in esteem from very early ages, and consequently sought after by Merchants: For, I do not find this kingdom, even when united with *Marava*, to be of so much larger extent than other neighbouring ones, or that of *Malabar* adjoining thereunto, as to denominate it great on that account.

channel; and between Ramanan-koil and Manar there is a shoal, called Adam's Bridge. The Island of Ceylan is included within $3^{\circ} 50'$ of latitude, *viz.* from $5^{\circ} 50'$ and some odd minutes, the latitude of Dondre Head, to about $9^{\circ} 43'$ the latitude of Point *das Pedras*, or of Stones, which some maps have carried up to the parallel of 10° . M. D'Après, in his *Neptune Oriental*, makes the bearings from Cape Comorin to Ponto-Gale, or Ponta de Gale, S. S. E. $\frac{1}{4}$ E. 3° S.* and concludes the distance to be 68 leagues. The Map of India makes it 70, which proceeds from Cape Comorin being made therein some minutes more Northerly than in M. D'Après: And this distance is right, even though the coast of the continent, between Comorin and Ramanan-koil were shorter; which is owing to the direction of the Western coast of Ceylan. There are some maps of that island, which are not near so correct, especially with regard to the coast, as the Map of India. The description of the inland parts of Candi-uda, is taken from Robert Knox, an Englishman, who has annex'd a map to his relation. My design is not to enter into particulars, which the map expresses upon better authority than most other parts of India: But shall confine myself to the geographical representation, by remarking, that the shape of this island differs considerably from other maps, which swell the Southern part more: This defect is general in most maps. In proportion as objects decrease, they almost always appear higher than one, at first, is aware of: This observation should make those persons circumspect, who, in compiling maps, are not regulated by a certain knowledge of the distances.

It is well known, that the Dutch have taken all the settlements of Ceylan from the Portuguese: And in order to reserve to themselves, exclusive of every other European nation, the riches peculiar to this island, and especially the cinnamon trade, they have taken possession of divers places, and fortified those parts of the coast most convenient for landing and settling. This island is said formerly to have consisted of several kingdoms: That of Cotta was considerable, as it included the S. W. division, where the cinnamon-trees grow; and which the Dutch call Canel-land, or the Land of Cinnamon. There are some remains of the capital, whence the kingdom took its name, at a little distance from Colombo, which is the chief place upon the coast. At present we know of but one kingdom in Ceylan, which is called *Candi-uda*, or the High Country, which is the innermost part of the island. In the Northern part, which is flat and less inhabited, they distinguish from the ancient islanders, a nation proceeding from the Malabars, or the neighbouring continent, who are called *Singalas* or *Chingulais*. I am surpris'd how some learned men should question (considering the situation which Ptolemy gives the *Taprobane*) whether or no that island was Ceylan: Supposing that the promontory Cory, to which Ptolemy opposes in express terms, *ἀντίχρηται*, and at a very little distance the *Boreum Promontorium*, or the North point of Taprobane, were not plain enough to find that of Comaria;† the vicinity thereof, and that of the Pearl Fishery, which Ptolemy mentions in the Colchian Gulf, suffices to give us a more conformable opinion thereof, than to take Sumatra for the Taprobane: Another point of agreement observable, is, that Ptolemy expressly mentions Ceylan by name, when he says that another name, by which the Taprobane was called, was that of *Salice*, and that of the inhabitants *Sala*: For, in this denomination, it is easy to trace the name of *Selen-dive*, from whence is derived that of Ceylan, which custom has established among us; and from which it differs not essentially, if we suppress the Indian term *dive*, which signifies an island. It is common to read, in the Mahometan writers, *Serendib* for *Selendib*; but the changing *l* into *r* is sufficiently authorized by custom. Cosmas, who treats of Ceylan in a chapter by itself, writes *Sielediba*; 'tis thus, says he, the Indians call this island, which the Greeks name Taprobane. As to the name of *Simundi* or *Pala-Simundi*, which several

* There must have been some mistake in this quotation, which should rather have been S. E. $\frac{1}{4}$ E. 3° S. as it is in the *Neptune Oriental*, and is the same with S. E. by E. $\frac{1}{4}$ S. or S. E. $\frac{1}{4}$ E. The distance I find to be no more than 196 geometrical miles, or $65 \frac{1}{2}$ leagues, according to the latitude and longitude there given. See the New Directory for the East-Indies, page 9 and 10.

† Or Cape Comorin. See page 48 and 49.

authors of antiquity say was proper to the Taprobane, we can discover no traces thereof remaining, any more than that of Taprobane.

What seems to have been the greatest obstacle to the taking of Taprobane for Ceylan, is the vast extent which Ptolemy gives that island. The ancients in general exaggerated greatly in their opinion of its extent. Hipparchus, as Méla relates, made Taprobane the utmost extremity of a second continent, *primam partem orbis alterius*. According to Pliny, we are indebted to Alexander's expedition, for the knowledge that Taprobane was an island, rather than another world, inhabited by the *Antichthones*, or the people of another hemisphere. We need not wonder that Ptolemy, who, in general, gives too great extent to the countries he describes, should so much enlarge the Taprobane: And therefore need not have recourse to confident and improbable hypotheses, which stand in no stead, to admit that the land has been in great part laid under water by inundations. It has been alledged, that the coast of Ceylan was destroy'd by irruptions of the sea; but as the accident is said to have been on the North part of the island, it cannot be greatly diminished thereby, in proportion to its remaining extent, since the channel, which separates it on that side from the continent of India, is not above 10 leagues over.

I own that Ptolemy, by giving the Taprobane 15° of latitude, that is to say, $12^{\circ} \frac{1}{2}$ on this side the line, and $2^{\circ} \frac{1}{2}$ on the other, exceeds very much the usual extent allowed to it; but I think I have discovered the cause of this error: Strabo, *Book xv*, informs us that Eratosthenes had computed the length of this island at 8000 stades, *ὀκτάκις χιλίων*. Pliny, *Book vi*, reduces the measure of Eratosthenes to 7000 stades, in which he has been copied by Solin, and afterwards by Mercian, of Heraclea, and Elian: By taking the medium of these two, we have 7500. Then the method of Ptolemy, as he explains it in his *Prolegomena*, is to take 500 stades for a degree; and by so doing, it is evident, that for want of distinguishing one stade from another, the 7500 have produced the 15° of latitude, which he gives the Taprobane: But why should Eratosthenes attribute 7 or 8000 stades to Ceylan, which, in a right line, is not above 4° , or thereabouts, since by the shortest, or that of 1000 or 1100 to the degree, the 7 or 8000 make about 7° ? Therefore, a supposition of such an extent must surpass the reality. Cosmas, later than Eratosthenes, by about 800 years, is not very explicit in his account of it, in saying, though according to the report of the people of that country, that Taprobane is 300 of what he calls *gaudia* in breadth, as well as length, and 900 miles in circumference. Onésicrites, the chief pilot in Alexander's fleet, made the extent of Taprobane, as Strabo says, 5000 stades, without specifying whether in length or breadth: But I observe, that if the extent is to be understood (as is most probable) of the bow which the coast of Ceylan describes, the 5000 stades will be found from Point Dondere to Stoney Point, and that pretty equal on either side of the island; so that the circumference will be 10000 stades: And the string of this bow will then be rather more than 5000 stades; * from whence will result, at the rate of 1050 stades to the degree, nearly 4 degrees, which is the proper length of Ceylan. By this analysis it appears, that the measure of Onésicrites ought to be prefer'd to that of Eratosthenes: For supposing that the ancients did not make that distinction between the bow and the string, as that just observed, it will nevertheless appear certain, that the extremity of Taprobane has been too much exaggerated.

In Ptolemy's description of the Taprobane, we find several particular places. The principal river of Ceylan is that of Mowil-Ganga, which, coming from the mountains in the middle of the island, falls into the sea, in the bay of Trinkili-mali, at the N. E. part of the coast:

* However true this may be in itself, I cannot see how it can be deduced as a consequent; since I know of no general rule or proportion for bows; but they vary in form according to fancy, or the custom of countries; some being made very long, and others nearly semicircular.

Now, we find in Ptolemy a river named *Ganges*, the mouth whereof is laid down very conformable to its actual situation: Besides, I find one article of agreement, which is worth remarking, viz. that the latitude of this mouth is marked by Ptolemy at a little less than a third of the extent of the Island, taken from N. to S. in which there is a singular conformity with the present representation of Ceylan. Mount *Malea*, which the map drawn by Ptolemy places in two-thirds of the island, agrees also in this position with that of the highest mountains in the island, among which there is a remarkable one called *Adam's Pike*; for this mountain is nearly about a third of the island, taken from S. to N. This conformity of situation in the Taprobane of Ptolemy, with such an exactness of proportion, is a certain proof that this Taprobane doth not differ essentially, but in the excessive extent, which Ptolemy's graduation gives it; and from hence we may draw this conclusion, that if the extent of Ceylan doth not answer so nearly to the Taprobane of Ptolemy, it doth not hence follow that the Taprobane has suffered such a diminution as to be reduced to a 15th part of what it was, but to what the proportion of the latitude assigned by Ptolemy bears to what Ceylan really takes up.

In the word *Malea*, by which Ptolemy describes the principal mountains of Ceylan, I trace that of *Malé* or *Mallé*, used in the Southern part of the peninsula of India, as a proper name to signify mountains in general. Adam's Pike is particularly known to the Arabian geographers, by the name of *Rahon*; and the opinion of the author of *Genre Humain*, that the mark of a foot was imprinted on the top of the mountain, is more ancient than the European navigators to India, since the earliest Mahometan writers, as is the relation published by the Abbé Renaudot, make mention of it: Abulfeda says himself, that it was exactly in this place that Adam disobey'd his Creator. It is between Malea and the Southern coast of the island that Ptolemy describes the pasture for elephants; and really it is here, that in a fine Dutch map, which was very serviceable to me in describing the island, the elephants chace is marked: *Geyrreways of élyphans van-plaets*. In this Southern part, the name of a nation, called *Bocani*, and that of a town *Bocana*, are found in that of a river in the very same district, viz. *ko-Bokan-oye* or *wei*: This addition of *wei* is no other than the word river, in the Singalaïse tongue. *Dana* or *Dagana*, mentioned as a town consecrated to the moon, and placed about the middle of the Southern coast of this island, agrees exactly with a celebrated pagoda, named Tanawar. Not knowing what is the object of worship in this pagoda, I shall not rely on the name of the place for that of its deity. Several other places in Ptolemy's Taprobane describe other deities by names used among the ancient Greeks; as Jupiter, the Sun, Dionysius or Bacchus, and Priapus, whose rites we know great part of the Indian Paganism has polluted.

But one principal place to find again, is that of the royal city of *Anurogrammum*, which Ptolemy places a little above † the mouth of the River *Ganges*, or *Mowil-ganga*: Now all the circumstances, viz. the name of the place, its situation, and even the recollection of its ancient dignity, are found in *Anurodgurro*, a town now in ruins, but of whose former splendor the people of the country relate wonders. Ptolemy makes mentions of another town as the capital, towards the source of the *Ganga*, and calls it *Maagrammum*, according to the reading of the Palatine Manuscript. We may suppose that the former part of this name, which is plainly compounded of two words, since the latter is common to it with the other name, is the Indian word *Maba*, signifying great. The term *Nurwar* or *Nesir*, signifying a town in the present language of the islanders, has no resemblance of sound with the latter part of the names of *Anurogramm* and *Maagramm*: I know not whether there be any in the signification. The situation of *Maagramm* towards the source of the *Ganga*, and at the foot of the mountains, according to Ptolemy's map, may agree with the capital, now known by the name of *Candi*. I cannot agree with the opinion of the Abbé le Grand, who in the preface to his translation

† Or to the Northward.

of the Portuguese History of Riberio, will have a place, which Ptolemy fixes on the coast of the island, by the name of *Sindocanda*, to be Candi: When we would make such applications as these, it is requisite that there be a conformity of situation, with every other apparent characteristic, or at least, that it should not be contrary thereunto. Indeed, this abbé doth not explain himself very plainly in many parts of the said work: From the manner in which he speaks of the knowledge they had of Ceylan, in the days of Alexander, it seems as though he thought that prince had sent Nearchus to discover new countries, notwithstanding the commission of that admiral, and not pilot, as the Abbé le Grand calls him, was only to conduct Alexander's fleet from the Indus to the Euphrates. In saying that the Journals of Nearchus and of Onésicrites are lost, he did not know perhaps that Nearchus's still subsists in the book of Arrian, entitled *Indica*.

We must not leave Ceylan, without examining what Pliny says of it in particular, and the circumstances that are not to be found in Ptolemy, which has induced some learned men to imagine another island than the Taprobane of this Cosmographer. A free slave of a Roman, who farm'd the rights of traffick upon the Red-sea, sailing along the coasts of Arabia, was by a hard gale of wind from the Northward driven towards Taprobane, whereupon the king thereof, from what he had learned of the Romans, sent an ambassador to the emperor, Claudius: By this means we were informed that the chief town, at that time called *Palésimund*, had its port just by, lying to the Southward thereof: *Portum contra meridiem adpositum oppido Palésimundo, omnium ibi clarissimo*: That above it was a lake, called *Megisba*; to which the relation assigning 375 miles in circumference, is an extent we can scarce admit: That from this lake issued two rivers; the one passing by the town, and emptying itself into the aforesaid port, by three mouths, the narrowest of which was 5 stades in breadth, and the widest 15: That the other took its course to the Northward, and on that side opposite the continent of India. I must confess it at first appeared to me very difficult to reconcile these different circumstances: I nevertheless think I have found what agrees therewith better than any other place in Ceylan: I saw no other lake that could compare with it, besides that which extends from Jafana-patnam to Molo-dive, where having an opening towards the sea, it makes the Northern part of Ceylan an island by itself: Its length is computed to be 18 or 19 French leagues; and as Ceylan includes no lake which answers to the extent given by Pliny, we cannot suppose it any other than that of Jafana-patnam: This lake discharges itself into the sea, near Jafana-patnam, among several islands, separated by different channels, which having a greater length than breadth, represent the different mouths of one of the issues of the lake, which is treated of as a river, in the relation: The other river, proceeding from the same lake, and directing its course to the Northward, we have without the least doubt, in a detached part of the lake of Jafana-patnam, which has its opening into the sea, on the North coast of the island, near a place called Tondémanar. In a word, to omit nothing that can shew its conformity, the port of Jafana-patnam lies to the Southward thereof; so that the town of Jafana-patnam, which has been the capital of a kingdom in Ceylan, or somewhere thereabouts, must be the proper place for the town of Palésimund: And I am of opinion that we should reject the account in Pliny, if the above application of it be found the least difficult. We cannot however yet leave Ceylan to turn our discourse to any other Subject. Besides that, the name of Palésimund, which is one of those of the Taprobane, detains us here; Pliny adds to his account, that near it is the promontory of India, called *Coliacum*, which is nearly the same as *Colis* in Mela, and in Denys Periégètes. The relation is the less doubtful, as the Island of the Sun, described at the same time by Pliny, as lying between Palésimund and the continent, can be no other than that, which in Ptolemy bears the name of *Cory*, as well as the adjacent Promontory, and is the same with Ramanan-koil, devoted to some deity or another. Pliny indeed was far from being exact in making it four days passage across from Palésimund to the continent of India; but the exaggeration of this point would have been still greater if what Strabo relates were true, that the Taprobane was
thought

thought to be at the distance of twenty days voyage. To conclude, I should have cut this discussion of Ceylan shorter, if I had found any thing certain in what former writers have recorded of this famous island: The consideration however that possibly but few readers might be interested therein, could not induce me to neglect any enquiries, which would afford new lights to geography.

I now return to the continent of India: Marava, which faces the North part of Ceylan, has its Naik, or peculiar prince, who resides at Ramananda-buram. The kings of Tanjaor have pretended for some time a right to govern this province, which borders upon them, and which their dominions join on the North side: The extent of this empire, along the coast, is from the frontier of Marava, doubling Cape Calla-medu, to the Northernmost branch of the River Caveri, which bears the name of Colh-ran: The mouths are very numerous, seeing this river separates into different branches or channels, as far up as Tiru-shira-pali, and the pagoda of Shirangam near this town, and situate in the angle formed by the chief division of the river into two branches, from which all the rest proceed. According to the most approved modern maps extant, the branch which joins the sea at Nega-patnam, to the Northward of Calla-medu, should be the Southernmost mouth: But that branch, which runs to the Southward of the royal town of Tanjaor, emitting several streams from the upper and right hand side of its course; these streams, unknown in former maps, must necessarily discharge themselves into the sea, even on this side of Cape Calla-medu, which is the more likely, as there are openings of the rivers marked on the South coast of Tanjaor, before you come to this cape. The River Caveri* is the most considerable of any in the Southern part of the peninsula, it comes from Maissur to cross the North part of Madura; and in the preceding section† I observed that it derived its source from the Gattes, which make the boundary between Maissur and Malabar. What we know of Maissur, we owe to the Jesuits, whose missions have extended hitherto. The country and its princes take this name from a castle at some distance from the capital, called Shiringa-patnam, and included in an island, formed by the Caveri. There is a part of Maissur, next to Malabar, and among the mountains, which takes its name of Malleam from this situation: For, as I have had occasion to say, on the subject of the mountains of Ceylan, *Mallé* or *Malé* is a general name for them, in this part of India. To return to Tanjaor: Besides the capital of the same name, large and fortified with surrounding walls, I shall mention Madevi-patnam, an inland town, as the chief of a particular principality. The kings of Tanjaor, who are called Maharaja, which signifies great king, are of the Marate race, as were several other sovereigns in this neighbourhood.

The coast of Coromandel, which now comes under consideration, begins at Cape Calla-medu or Caillamere, ‡ whence it runs to the Northward, for 6 or 7 degrees of latitude, as far as beyond Masuli-patnam. This is the part of India, where the settlements that support the trade of the European nations are of the most importance; and from whence it should follow, that the geographical accounts thereof should be more circumstantial, and more exact, although they should not every where perfectly agree. As the Map of India, being done on a proper scale, for the universality of its object, cannot represent all the particulars we are made acquainted with in this part, it is supplied by a particular map of two sheets, the scale of which is four times as large as that of the Map of India, which multiplies the extent of the surface, as 16 to 1. We might mention different parts of Europe, in which geography is less informed, than of many places in Coromandel.

The true denomination of Coromandel is *Sôromandalam*, or the kingdom of Sôra. The historians of the country say that it was a long time governed by princes successively called *Sôren*: Besides, we find in Ptolemy a nation called *Sora*, and a royal town by the name of

* Or Kauvery.

† Page 45.

‡ In the map Cagliamere; see also page 50.

Sora, of which I shall have occasion to speak. They commonly give the natives of this part of India the name of Malabars, wherein I suppose they have confounded the name of Mahabar, which is actually agreeable to the country, with that of Malabar, insomuch that this last is more known, and has been wholly in use, whereas the other is totally buried in oblivion. The natives give themselves the name of *Tamules*; and we know that the vulgar tongue, different from the Samscrit and Grendam, which are the sacred tongues, bears the same name. They pretend to have been formerly called *Pandies*; and indeed they would be thought to have descended from the subjects of the Indian monarch, known to the ancients by the name of Pandion. They make some distinction between the Tamules, and those who speak the language of *Talugù*.

The first † place that presents itself to our notice is Nega-patnam, about 7 leagues from Cape Calliamere, at a mouth of the Caveri, ‡ which is navigable for small vessels. This town was in a flourishing state at the arrival of the Portugeze on this coast, and they fortified themselves therein; but the Dutch took it from them in 1658: This is one of the principal settlements on this coast. The next river beyond Nega-patnam is that of Naour; and it is computed 4 leagues from Nega-patnam to the river Karical: The French took possession of Karical, in 1739; and this town, with a castle of Indian fabrick, called Karcangeri, was ceded to them by the king of Tanjaor, with the places depending thereon, the most considerable of which is Tiru-malé-rayen-patnam, a town situate between Karical and Naour. From Karical we come to Trankembar, or as it is usually called Tranquebar, which has greatly disfigured the Indian name of *Tiranghem-badi*. The Danes obtained this place of the king of Tanjaor, in 1620, and built a fortress there in the following year, to which they have given the name of Dans-burg. To Trankembar succeeds Caveri-patnam and Tiru-malei-vasel. The places I have just mentioned are situate at the mouths of different branches of the River Caveri. Caveri-patnam is famous among the Indians, inasmuch as they think themselves purified by bathing therein: The town is very ancient, since we find it very distinctly in Ptolemy, by the name of *Chaberis*; as likewise is the River Caveri, which there bears the same name, and gave it to Caveri-patnam. Ptolemy moreover making mention of a town, under the name of *Nigama*, which he calls the capital, situate on this side of Chaberis, we may reasonably suppose it to be Nega-patnam.

The last § branch of the Caveri is that which bears the name of Colh-ram. || Near its mouth the English have a castle, encompassed by a branch of the river, named Tivu-cottey. ‡ Farther on is an Indian town, called Porto-novo by the Europeans, Mahmud-bender by the Moors, and Paranghi-pettay by the Indians: †† It is quite open; but the trade carried on there has determined the French as well as the English to set up a factory there. The coast inclining a little to the Westward, by an alteration of its former direction to the Northward, to take afterwards one a little to the Eastward, forms a bow, at the top of which is Porto-novo, at the mouth of a river called Vall-arru. At some distance from the sea-coast, and a little on this side of Porto-novo, is the famous and magnificent pagoda of Shidam-baram, which is commonly called Chalanbron. About 5 leagues from Porto-novo, along the coast, we come to Fort St. David, belonging to the English, with the town of Gudelur, * which is distant therefrom about 800 toises. †† The Dutch hoist their flag upon a factory called Tevene-patnam, 500 paces beyond Fort St. David. A river, called Gudelam, runs into the sea, under this fort, increased by another river in the neighbourhood, named Tiru-paû-pelur: And at a little distance beyond St. David's, the river Panna joins the sea. I shall not enter into any particulars of the places within land, which the Map of Coromandel supplies in great numbers: I shall only

† Or the Southermost.
†† Or Gentoo's.

‡ Kâvéry or Kâwéry.
• Or Koodelure.

§ Or the Northermost. || Or Koloran.
†† To the Southward of Fort St. David.

‡ O: Tiru-kottey.

observe, that the position of these places, being determined according to their situations on the several roads, we are informed by this means of the method made use of in laying them down.

Pondicherry bears from Fort St. David about N. N. E. Easterly, distant 13 geometrical miles, or 5 French leagues. The latitude determined by the most accurate observations, is $11^{\circ} 55' 30''$. And we have also the longitude of this place fixed by the medium of several observations, agreeing with those of father Boudier, made at Shandernagor, whence we may conclude it to be 5 hours 9 min. and 40 sec. or $77^{\circ} 25'$, to which may be added 20° , reckoning from the first meridian.* Some former observations, though less to be depended on, § have made it 78° between Paris and Pondicherry; and this has not been without its consequences: For, in order to reconcile it to the maps, we were obliged to give rather too much extent to some places, as I have observed in treating of the coast from Cape Comorin to Ramanan-koil; where I have accused the maps of allowing too great a breadth to the peninsula; ‡ and now the determination of Pondicherry gives occasion to explain myself more at large. We cannot depend upon the geography of India, any further than positive observations: But having known several people, who have resided there, and among others M. Didier, the engineer, a learned and curious gentleman, employed by the *French* India Company, at Mahé, on the Malabar coast; I have learned from him, that the passage over-land, from Mahé to Pondicherry, of which he had made strict enquiry, could not be reckoned above 90 leagues † of horizontal distance; and that travellers (not couriers) walked it in 13 or 14 days. ‡ In this journey from Mahé, they keep along the coast to the Southward, going through Calicut, as far as Tanor: || Opposite

* Or the Island Ferro.

§ It is with much concern I find my sentiments at any time to differ from those of M. D'Anville, whom I greatly esteem for his laborious studies and researches of geography; but for the truth's sake I cannot help observing that he seems to take matters for proof rather too superficially: For in my humble opinion it can be no just reason why the observation of 78° is less to be depended on than that of $77^{\circ} 25'$ min. unless it had been shewn this excelled or that was deficient: There is a shew indeed of the excellency of the former, in saying that it agrees with those made by father Boudier, at Shandernagor, see page 30: But supposing these to be taken, even at the same time, with every particular circumstance any one can require, what would it prove, unless the true bearings and distances between Pondicherry and Shandernagor were known also? At the most, it can only render both the observations of Pondicherry dubious, since that of 78° comes to us as strongly recommended as the other. See the New Directory for the East-Indies, page 34.

‡ See page 50.

† Possibly it may be no more, but after all the enquiry and intelligence that can be procured, one cannot judge of the horizontal distance, so far over-land, by any person's travelling it: For the distance travelled hitherto, I believe, has been but guess work; and then there must be allowance made for the up and down hills, besides the turnings and windings: And supposing these distances were as exact as the nature of things will admit of, they cannot be entertained as positive proof for adjusting the width of this large peninsula, unless the bearings of several places were continued geometrically from one coast to the other.

‡ I was 25 days on my journey from Tillecherry to Fort St David's, in the year 1747, and lost as little of this time as possible, being spur'd on by anxiety, lest the ship I belonged to should sail before my arrival: And I find, by my memorandums, that I was at least 220 hours travelling it, deducting all delays for eating, sleeping, &c. But I have been informed that the Patzbars or Couriers have done it in 9 or 10 days; that is to say, they forward letters, &c. in that time; for they do not go all the way, but being generally Bramines, they stage it from one pagoda to another; so that upon extraordinary occasions they lose neither eating nor sleeping time. Whether my guides led me the nearest way I know not; but the names of the places I went through, or passed by, and the rivers I crossed, are very few of them to be found, either directly or indirectly, in any map I have seen, though several of them are very considerable places, either for royal residence, forts, pagodas or buzars: And yet it should seem that I was not altogether out of the right road; for I met a Frenchman near a place called Polla-catta-cherry, who informed me he came from Pondicherry, and was bound for Mahé: I think he told me he had been 10 days on his journey, but whether he included that day, being then noon, I cannot say: By my account I had then travelled 80 hours at times, as above, from Tillecherry, and 46 from Tannore, where I left the Malabar coast; and 5 hours after ferry'd over a river, called Tiruponte, where I could just hear the surf of the sea, which in the month of July, when the Westerly monsoons are in the height on that coast, may be heard a great way, especially in a still place and to leeward. While I was on the spot I computed my travelling at the rate of a league an hour; but on comparing the distance this makes, with the celestial observations made at Goa and Pondicherry, I find it rather too much upon the whole; however, I can no ways allow it at less than $2\frac{1}{2}$ miles, and the exceedings of this must be placed to the account of turnings and windings, &c. for while I was travelling I can truly say, no grass grew under my feet.

|| Or Tannore.

Tanor,

Tanor, an opening in the Gattes gives entrance into Maissur, descending down a river called Vani: This brings them to the Caveri, and by following nearly the direction of its course to the Eastward, they are brought to the frontiers of Tanjaor, from whence they must proceed to the Northward for Pondicherry. By this description of the track, what a difference results between the horizontal and road measure! Though there be 20 French leagues between Mahé and Tanor, the arrival at Tanor doth not bring the traveller nearer Pondicherry than 4 or 5 leagues: And seeing that Tanor is to the Southward of Pondicherry about 1° , and that at the frontiers of Tanjaor he finds himself in the same latitude as Tanor, he has a great way to travel to the N. Eastward, before he arrives at Pondicherry. The Map of India makes it 86 sea-leagues, of 20 to a degree, in a right line, between Pondicherry and Mahé, which is equal to 98 French leagues, consisting of 2500 toises: Therefore it appeared to me that the distance by the road to the horizontal distance was at least as 4 is to 3; so that the road might be reckoned about 120 sea-leagues, or near 140 French ones; by which means I suppose that the 13 or 14 days journey consisted of between 12 to 14 hours in a day, for ordinary travellers, and foot passengers. This estimation is already so great, that as it should rather be diminished than increased, we cannot enhance it without exceeding the bounds of probability: * Whence it is plain, that the maps, which instead of 80 or 90 sea-leagues increase it to 100, between Mahé and Pondicherry, give too great a distance to this space, † which is very common to be met with in maps.

The French have been settled at Pondicherry ever since the year 1674; but with such weak beginnings, that it was not at first imagined it would ever have become so considerable. The little state of Gingy ‡ had its particular rajahs, who acknowledged the king of Narasinga as their sovereign, then dependant on the king of Visapur, who being leagued with that of Golkonda, about the year 1650, plundered the king of Bisnagar of this country, which then belonged to him: But in the year 1677, the famous rajah Cievogi, or Sevigi, extending his conquests to the kingdom of Visapur, made himself master of Gingy; and at the solicitation of the Sieur Martin, who was then governor of Pondicherry, he confirmed the French in their possession, and the letters patent || in consequence thereof are dated in the month of July, 1680. The Dutch, jealous of every other nation trading to India, attacked Pondicherry, in 1693, with a greater strength that was requisite to take a little fort, defended by about 50 men: But the engagements into which the States General entered at the treaty of Ryswick, to restore Pondicherry, re-established the French therein, in 1699. Ever since that time Pondicherry has increased, and enriched itself equal to any other European settlement in India: Its citadel standing in the midst of a space of about 700 toises, which the town takes up along the coast, was finished in 1706: It is a regular pentagon, and the best of its kind in India: The city

* This is a very extraordinary way of computing distances, and indeed a wrong method of reasoning: For supposing the horizontal distance no more than 86 leagues, what reason can that be that the distance by the road may not be twice, or even thrice as far; nor do I know of any rule of proportion for this purpose; neither can I see any improbability in its being at least double the distance, when it is considered how far they travel to the Southward, on the Malabar coast, before they set off to the Eastward, and that they are about two-thirds over-land before they make any continued course to the Northward, besides windings, &c. which if M. D'Anville had ever experienced, I am apt to think he would admit, that the distance he has confined the road measure to, might be increased, without exceeding the bounds of probability.

† Let us examine this a little by the celestial observations: The longitude of Goa by the unanimous application of geographers is 71 deg. 25 min. East from the royal Observatory at Paris, which makes 91 deg. 25 min. from the Island Ferro: And M. D'Anville's map of India agrees therewith: Also the longitude of Pondicherry, by several observations made by the Jesuits, is found to be 78 deg. 0 min. from Paris, according to the author of the *Neptune Oriental*: See the New Directory, pages 15, 34, and the Preface x; Also my note S, page 58. From hence it appears, that the difference of meridians between Goa and Pondicherry is 6 deg. 25 min. Now Mahé, on M. D'Anville's map, is laid down about 1 deg. 25 min. to the Eastward of Goa, consequently there remains 5 deg. 10 min. for the difference of meridians between Mahé and Pondicherry, which in the latitude of 12 deg. yields 303 miles or 101 leagues, of 20 to a degree.

‡ Gingy, or rather Jingey.

|| Called by the Indians a *phirimand*.

wall, fortified with 17 bastions, was begun in 1723; and the ditch, which was then wanting, is now added, and supplied with water by the River Gingy, which is also brought into the town, and forms therein several canals and basons. The inward circumference of the town is rather more than 2800 toises: Its greatest diameter or length is between 900 and 1000, and its breadth 650, reckoning from the sea coast. The streets are built with brick: It is supposed to contain 10000 inhabitants.

The principal of what they call the Aldees * (a word which the Portuguese have brought into India) about Pondicherry, and in its dependance, are Arian-cupam, Alshewak, Vilenur and Valdaûr. There is a fort at Valdaûr, which place leads to Gingy, about 11 French leagues to the N. Westward of Pondicherry. Gingy is a strong place, and very considerable: The town, situate at the foot of the fortrefs, on the East side thereof, doth not contain above 5 or 600 toises in length, and 200 in breadth; but the circumference of the fortrefs is about 3500 toises: Its inclosure is very irregular, because it is carried over the top of four mountains, on each of which is erected a particular fortrefs: The principal one, which we call the citadel, is in the N. W. angle of the place, and is called Rasjegadu. Besides the advantage of its situation on a steep place, it has a double inclosure, one part of which is taken out of the rock itself. The palace of the ancient rajahs is at the foot thereof, separated by an intrenchment from the rest of the place. Such is Gingy, where the French arriving on the 11th of September, 1750, took this place by storm the night following.

From Pondicherry to Madras the coast trenches mostly N. N. E. Easterly. The first remarkable place is Congi-medu, commonly called Congimer, at rather more than 4 sea-leagues from Pondicherry. Aalem-parvé, a fortrefs occupied by the Moors, comes next, and at the same distance from Congi-medu: The memoirs to which I owe my information of the inward part of the country, as well as of the coast, would not allow me to make more than 15 sea-leagues between Pondicherry and Sadras-patnam, though others make it at 16 or 17. Sadras, which the Dutch now occupy, is at the entrance of the River Paler, and on the Northermost branch thereof. This river passes by Arcate, † whose situation is about 20 French leagues, and no more from the coast. The town of Arcate is the reputed capital of the country called Carnate; and the Nabob, who governs the province, resides thereat: Velur, a strong place, some leagues above Arcate, and on the banks of the same river, is mentioned, in some relations, as possessing the same privilege: But one reason why Arcate should have the superiority is, its being taken notice of by the writers of antiquity: Ptolemy doubtless means this town in the place he names Ἀρκάτου βασιλείου Σῶρα, *Arcati regia Sora*. It must be allowed that in this denomination Ptolemy seems to give the sovereign the name proper to the town; and as the Indians have informed us, that the king's name was *Soren*, which occasioned the country to be called Sora-mandalum, the transposing of the two names in Ptolemy is but the more evident: To set the whole to rights, there needs only to change the nominative for the genitive. The maritime country, in this part of India, we find in Ptolemy under the name of *Paralia Soretanum*; an express indication of the coast of Coromandel, which name, as I before observed, comes from Sora-mandalum. I further observe that Ptolemy describes a country of Brahmans between Arcate and the coast; and a town called *Brachme*: Therefore, what can be more agreeable to the present situation of Canje-varam, a great town, inhabited by Brahmans, and one of their most celebrated schools, or universities? The clearing up such considerable points may be deemed additions to ancient geography, forasmuch as they remained buried in profound obscurity.

The River Paler receives, a little above Arcate, another called Poné, which has already received that of Pala-maleru. These rivers, as well as all the former ones from the Caveri,

* Or villages.

† Or Arkot.

as they descend into the maritime country, pass through a continued chain of mountains, which extend to the Northward, as far as Golkonda; and through which the other rivers beyond those I have just described, likewise make themselves a passage. We are not much acquainted with this kind of Cordelier, which extends parallel to the Gattes, and which is about two days journey from Arcate. There is no other passage between these mountains but by very narrow straits; and even some of those are shut up by an intrenchment: Those straits are called *Canavai*, of which there are two opposite Arcate, viz. that of Cadapa-nattam, and that of Damalshery: It was through one of these that the Marattas came in 1740, when they surprised Daúd Ali-khan, nabob of Arcate, who was slain in the skirmish. We are no further acquainted with the country beyond the straits than by the missions of the Jesuits, extended thus far; and the representation thereof in the Map of India, as well as in that I formerly drew for the *Lettres édifiantes*, is drawn from a particular draught sent me by father Du Halde. In a letter from father Calmette, which is in the XXIst collection of the said *Lettres édifiantes*, the latitude of Shinna-Ballabaram, in this in-land part of Carnate, is observed to be $13^{\circ} 23'$; and it must be owned, that it is of great consequence to be thus fixed in some point at so great a distance from the coast, for which such determinations seem reserved.

The distance from Sadras to St. Thomas, is 12 or 13 sea-leagues: About mid-way between these is Covellam; and between Covellam and Sadras is a remarkable place called Maveli-varam, or the Seven Pagodas. St. Thomas occupies the place of an Indian town, formerly very powerful, and called Meliapur or Mailapur, which signifies the town of peacocks. According to the tradition, which says, that St. Thomas preached and suffered martyrdom there, this town was the capital of the country round about. The Eastern legends give the name of *Calamina* to the Indian town, where St. Thomas ended by death his apostolical travels. We find no remains of that name now; and in la Croze's very affecting history of Christianity in India, his conjecture is not at all to the purpose, when he derives this denomination of Calamina, by *confounding of the terms*, from Castel da Mina, built by the Portuguese on the coast of Guinea, in the reign of John II. who succeeded his father Alphonso V. in 1481: And among the authors who have treated of Calamina, we may reckon Abulpharage; Maphrian, or Primate of the Jacobites, who died in 1286. In Marc-Pol, contemporary with Abulpharage, there is mention made of the town of Maabar, where the Apostle St. Thomas was revered, and which was looked upon as the place of his martyrdom. According to Jarric (*book I. page 580*) the life of that Apostle, written on plates of brass, was preserved in the town of Canje-varam when the Jesuit missionaries obtained permission of the king of Narsinga to take a copy of them. The Portuguese took possession of the town of St. Thomas, in 1547. They made it an episcopal see, suffragant to the metropolis of Goa, and whose spiritual jurisdiction extended from Cape Comorin to the frontiers of China. The Moors, assisted by the Dutch, took this place from the Portuguese, in 1662. It has been restored to them; but its trade, which was considerable, is now come to nothing; and the settlement established by the English about the year 1671, at Madras, which is not above a league from St. Thomas, has not a little contributed thereunto.

Madras-patnam,* or Fort St. George, is built in the form of a parallelogram, and inclosed between the sea-coast and a branch of the river. The length hardly exceeds 300 toises, and the breadth 100. What is called the Black Town is contiguous to this place on the North side, and borders in like manner on the coast. The latitude of Madras is about $13^{\circ} 14'$. It would be requisite to abate about $5'$, according to the graduation of the chart in the English Pilot; but we observe a very great error in that chart, as it includes the space between Fort St. David and Madras, in 24 sea-leagues, though it should be at least 32. Fort St. David lies to the Southward of Pondi-

* For brevity's sake called Madras.

cherry 11 or 12', consequently in about 11° 44', yet it is placed in above 12° in the said English chart.

The coast from Madras is a slip of land, separated from the continent by a channel, which extends as far as Paliacate; || and it is presumed that the sea has wrought upon this shore, and washed it away. Paliacate, about 8 sea-leagues from Madras, is a very considerable settlement belonging to the Dutch, who have given to the fortress the name of Gelria, or Guelder. Though I shall not confine myself to mention particularly the places which lie at a distance from the coast, I must nevertheless take notice of the Pagoda of Tiru-peti, lying almost opposite to Paliacate, though the distance is about 30 French leagues: This is one of the most famous, and most revered temples in India. Tavernier, in a rout which he describes from Gandi-cotta,* a considerable place, which will be treated of hereafter, doth not reach the pagoda which he calls Tripanté till past Kaman, which is Cambam; and several places which I found in the continuation thereof, leading to Bag-nagar, require that this pagoda should be carried up almost to the latitude of Masuli-patnam, very wide of that of Paliacate: But if there be any contradiction, it cannot alter the position which the Maps of India and Coromandel give to Tiru-peti, from positive indications. The best supposition we can make in behalf of Tavernier is, that there are two different pagodas.

Jarric, describing the travels of some Jesuit missionaries, who, at the latter end of the 16th century, erected churches in the kingdom of Narfinga, speaks of Tripiti (or Tiru-peti) as being about 4 days journey from the town of St. Thomas, which is very probable; and he informs us, at the same time, of the situation, which we no where else find, of the royal town of Narfinga, which he says (*Book II. page 571*) is but *one league* from Tripiti. The name of Chandegri, † by which he describes this town, if it was written Kandé-gheri, would be more conformable to the Indian etymology in general. Geographers have been unacquainted with this position: In the map of the coasts of Malabar and Coromandel, M. Delisle leaves a space of about 25 French leagues between Chandegri and Tripiti, the situation whereof, in that map, depends upon the use its author has made of Tavernier's rout, which should, as I said before, have led to a far greater distance from the royal town of Narfinga. The kingdoms of Bisnagar and Narfinga being taken the one for the other, M. Delisle has consequently imagined that Bisnagar and Chandegri were one and the same town; whereas by the situation which the memoirs of the Jesuits give to the town of Bisnagar, and which places it in about the latitude of Goa, and much nearer that town than the coast of Coromandel, a space will result of more than 70 French leagues, between Kandégheri and Bisnagar. The manner in which Barros introduces the town of Bisnagar, in the description of the course of the Nago-nidi, which I have related in the preceding section, ‡ might suffice to judge of the situation of this town, and anticipate in some measure the intelligence the memoirs of the Jesuits have given of it since. To conclude, 'tis without foundation that the kingdoms of Bisnagar and Narfinga are confounded together: For there is reason to believe that the king of Narfinga was a Pagan by religion as well as by extraction, which makes a great distinction between him and the kings of Visapur, Golkonda and Bisnagar, who professed Mahometanism: Besides, what we read in some historians, and particularly in Jarric, that what contributed to subject Goa to the Portuguese was, that Idal-khan, or the king of Bisnagar, had at the same time the king of Narfinga to cope with, sufficiently shews a distinction between the two powers. Bisnagar seems to have prevailed, and to have aggrandized himself at the expence of Narfinga; but these kingdoms might have been before distinct and separate. § There was a king of Narfinga residing at Kandégheri, in 1599, as the History of Jarric gives us reason to believe. I could not dispense with this dis-

|| Called by the English Pulicat or Policatta.

* Or Gandicot.

† Or Chandegrin.

‡ Page 45.

§ See this largely discussed in the explanation of Mr. Jefferys's map of the seat of war on the coast of Coromandel, page 12. &c. cussion,

cussion, which the distinction to be observed between two towns, equally royal, obliged me to make.

All this country, which from the coast of Coromandel extends a great way within the peninsula, is known by the name of Carnate: But, to think we are able to particularize the boundaries thereof in the map, as may be done of a country of which we have sufficient information, is to entertain too advantageous an idea of our geographical intelligence. Tavernier, speaking of Cambam, which he calls Kaman, says that this place lay on the frontier of Golkonda, while Carnate|| was a province to another kingdom; which may serve to give a general idea of the extent of this province next the confines of the kingdom of Golkonda. I shall now return to the coast: A great lake which never appeared in the maps before those that I published, has an opening to the sea quite close to Paliacate: It extends about 8 leagues parallel to the sea, from which it is separated by only a narrow neck of land. The manuscript map I took it from, gives it the name of Fricans: From its Northern extremity proceeds a channel, which, following the direction of the coast, runs to Arimegon, where it meets a river called Surnemaghi, and from thence it continues to Cota-patnam. Several rivers run into this lake; but as these rivers had not been known, only for their crossing a road, the track of which is to be seen in the map, we cannot be assured whether these are not different rivers, at least different branches, from some principal one, perhaps that of Kandeler, which runs into the sea, at Kistenapatnam or Caliatour. The River Pener, which falls into the sea at Ganga-patnam, is the most considerable of those which come down upon this coast. Having left the inland part of Carnate, where it collects several rivers, it passes by the fortress of Gandi-cotta, which is one of the most considerable places in the peninsula of India; the description whereof may be seen in Tavernier. There is a great difference to be observed in the situation of Gandi-cotta, between the Map of India, and that of the coasts of Malabar and Coromandel: The difference in latitude is about 2° ; but how could Gandi-cotta be carried to the 13^{th} degree of latitude, when Shinna-Ballabaram, considerably to the Southward of Gandi-cotta, is settled by observation at 13° and about $\frac{1}{2}^{\circ}$? Gandi-cotta, * which, according to M. Delisle's map, becomes a frontier to the lands of Shili-Naiken, † is nevertheless near 3° ‡ from it.

In the map of Coromandel, the road from Paliacate to the Northward, is very particularly described, and having reached Nelur, a town on the Southern bank of the River Pener, it separates, leading one way towards Bag-nagar, and the other along the sea-coast to Masuli-patnam. Travellers do not agree in the accounts they have published of this part: And as there is nothing very remarkable on this road, I shall proceed directly to Bag-nagar. This town lies in about $17^{\circ} 12'$ of latitude. It is called in Persian Eider-abad. As for the name of Bag-nagar, it is compounded of Persian and Indian; *Bag* in Persian signifying a garden, and *Nagar*, which answers to the word *Dame* § in French, implies the goddess Shiva, wife of Ram. The name of Gol-konda, which has been used as proper to the kingdom of which Bag-nagar was the capital, belonged properly to a castle, upon a mountain, about 2 leagues Westward from the town, and which the prince, who reigned under the name of Cothub-shah, made use of as a citadel, as well as palace. I am persuaded that the term *Konda*, which helps to compose the name of a great many fortresses in India, and which, in this capacity, is synonymous with the Indian word *Cotta*, is derived from the Persian *Kobund* or *Kand*, of which I have already taken notice. ‡

The position of Bag-nagar is found to be one third of the way from Masuli-patnam to the entrance of the River Dabul, on the West coast of the peninsula. I had memoirs that

|| By Tavernier called Carnatica.

* Or Gandicote.

† Or Chira Naiken.

‡ Or rather two degrees: For Gandicote, in M. Delisle's map, is to the Northward of 13° deg. and Gandi-cotta, in M. D'Anville's, lies to the Southward of 15° deg.

§ Or Lady of honour.

‡ Page 10.

were too circumstantial, and too exact, as the description of the particular map of Coromandel will make appear, not to depend upon the true extent in this part. The distance from Bag-nagar to Visapur, seems to make a second third of the space in question: Tavernier reckons it 100 cosses, probably exaggerating a little; but however it be, the Map of India gives the distance pretty exact in a direct line, according to the measure of the common coss, which is more extensive than the determined one, and to which the turnings of the road may be supposed to add. This space between Bag-nagar and Visapur, is even confirmed by its analogy with the preceding one from Bag-nagar to Masuli-patnam, in which they reckon 105 cosses the nearest way. The last third between Visapur and the entrance of Dabul, which is however equal to either of the two former in our map, doth not contain above 80 cosses, according to Mandelflo's way of reckoning: If these cosses are called leagues in his account, 'tis owing to a mistake, the more evident, as this account makes 84 of these pretended leagues between Goa and Visapur. Tavernier asserts positively, that the same road-measure is 85 cosses: Now, as the cosses between Visapur and Dabul take up at least as much space in the map, as the 100 cosses between Visapur and Bag-nagar, and 105 between Bag-nagar and Masuli-patnam, it is rather to be apprehended that the space is somewhat too much; and we may supply the former space between Visapur and Bag-nagar, by supposing that the extent was not sufficient, and that it stood in need of addition. This discussion procures us the singular advantage of proving the breadth the map gives to the peninsula of India: And we may thence conclude, that in the former maps, which surpass this extent, they have carried it too far. Has not the analysis of the space in another part of the peninsula, viz. between Pondicherry and Mahé induced us to make the same conclusion? * Two measures thus determined, become as it were two chains between the coasts; and as the bearing of the coast of Coromandel is less doubtful, in my opinion, than that of the Western coast, these together will assure us of the truth of it.

I have already spoken of the roads leading to Bag-nagar, from the Northward: Tavernier describes one, which leads from Bag-nagar to the Diamond mines of Raol-konda: But not agreeing with other particulars, we cannot answer for its accuracy. The Jesuits memoirs have brought me to Shandalu-cotta, on the borders of Krishna. There is in this canton a place named Kanoul, which the French have met with in their travels; and near a river, which I take to be the Krishna, but I am not so well assured of it as to give it a place in the map. As to the road from Bag-nagar to Masuli-patnam, there are few so well drawn in such remote countries as India: Besides the Diamond mine of Kulur† or Gani, the map shews another, in the neighbourhood of Krishna also, but nearer Masuli-patnam: It has not been known above these 80 years, and no traveller that I know of has made any mention of it.

It is observable that the coast, which, from *Porto-novo* as far as Paliacate, declines from North towards the East, takes beyond it a contrary direction, so that from Paliacate to Mede-pili, there is an inclination Westward, of near a point of the compass. Several navigators have informed me, that we might exceed the sea-charts in this particular. Mede-pili is apparently what the charts call Montepoli, though differently placed. The entrance of the River Nisam-patnam bears from thence N. E. by E. or thereabouts. The remainder of the coast round point Divi, as far as the entrance of Narapur River, is drawn from a particular map, on which the branches of the Sipeler and Amsel-divi, on this side of Masuli-patnam, and streaming from the River Krishna, were laid down. What they call the Island of Divi, is the land included between a branch of the Sipeler, and the coast leading to Masuli-patnam. The construction of the map has induced me to place Masuli-patnam in about $16^{\circ} 19'$, having no observation of this latitude, but all the maps agree, within a few minutes, in placing it between 15 and $20'$ of the same degree.

* See the notes, pages 58 and 59.

† Culur in the map.

Masulipatnam is at the entrance of a channel issuing from a branch of the Krishna, and another branch of that river empties itself not far on the North side thereof. It is the capital of what they call in India a *Sercar*, which includes several *Paraganés*, or inferior districts: This *sercar*, consisting of seven *paraganés*, among which is that of Masapur, has been increased by the *sercar* of Nisam-patnam, and three *paraganés* detached from the *sercar* of Kondé-pali. There are books which mention Nisam-patnam and Petapoli (or rather Petta-pili) as one and the same place; but I am of opinion that the entrance of the River of Nisam-patnam is distinct from Petta-pili: This is a point however which ought to be cleared up. The French took possession of Masuli-patnam, in 1750, by virtue of a grant made them by the *souba*, or vice-roy of Décan. The advantage of its situation might lead us to think that its existence is not of a latter date: I can trace its name distinctly in that of *Mesolia*, which Ptolemy gives this part of India; and the River *Mesolus*, which he makes to cross it, may be taken for the Krishna. As to the term of *patnam*, which is common to so many places on the coast of Coromandel, and which custom among the Europeans has converted into *patan*, it is well known signifies a town in general. In the History of the Moguls in India, written in French with great elegance, the original of the name of *Patanes*, which is proper to an Indian nation or cast, is compared to that of Masuli-patan, for want of knowing the true orthography of the term in question, and its signification, which it has in common with that of another Indian term *pur* or *puram*, which is more used in other parts of India.

Point Gaudewary, which bears E. by N. a little Northerly from the River Masapur, distant about 12 leagues, is low land divided by several branches of a river, forming the mouths of that which the most approved maps call Wenferon; and indeed the River Masapur is one of the branches I speak of, according to a manuscript I have by me. Ptolemy (beyond the River *Mesolus*, which the name and situation of Masuli-patnam shew to be the Krishna, in some of its mouths) describes a point of land, which navigators sailed round to make their passage from this coast to that of the Golden Chersonesus; and this point to all appearance is Gaudewary. I should be very much inclined to take the town, which Ptolemy has placed near this point, by the name of *Palura*, for the pagoda at the entrance of Sipeler, notwithstanding that the placing of Ptolemy doth not exactly tally with it, as it must be removed nearer the *Mesolus*: The consideration that this place is in-land, together with a strict analogy in the name, may induce us to derogate this position with the less scruple, as we do not find Ptolemy every where correct. Those who have Ptolemy's maps by them may think it strange to see the point of land above-mentioned, laid down more Southerly than Cape Comaria or Comorin: But the great error of Ptolemy, in the bearing of these two coasts of the peninsula of India, is principally owing to the excessive extent of the Taprobane, which being carried up to between 12 and 13 degrees North of the Line, throws the continent of India out of its place, and prevents its terminating in a point.

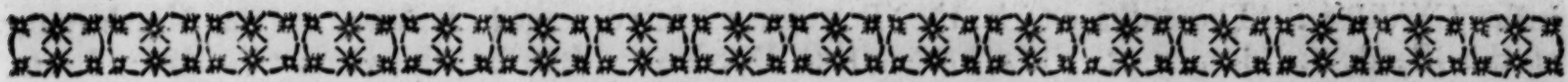
Some authors give the coast, from the points of Divy and Gaudewary, the name of Gergelin. The Portuguese have given the name of *Gergelim* to the tree which the Indians call *Ellu*, from whence they extract a sort of oil. The whole extent of the coast, which immediately succeeds that of Coromandel, to the mouth of the Ganges, is, methinks, more commonly called the coast of Orixá. Our knowledge in this part of India is confined to some maritime places, without any acquaintance with the in-land parts: And as the true state of geography, and its importance, can only be known to those who have made it their study; some may perhaps wonder at the observation which I cannot help making, that there is a space between the latitude of Masuli-patnam and that of Helabas, which, containing 9°, is equal to the extent of France, whereof we are unacquainted, for want of intelligence. It would be an imposition to go about to fill up this vacancy with the position of a town called *Angelic*, and some others not less uncertain, or by dubious meanders of rivers drawn from a great way within-land, tho'

in reality we ought not to mark any thing further than their entrance into the sea, as we certainly know no more of them. Will it not be allowed that a blank left in a map must denote a want of intelligence? Can a faithful historian, who finds a vacancy or interruption in any series of events, supply it by his own imagination, even though he might do it with probability?

There is a town called Narfinga-patnam, at some distance from the coast, within the bay which the sea makes beyond Gaudewary. Farther up the coast, we find Visiga-patnam, where the English have a settlement, and Bimili-patnam. Beyond it is Sicacola, about 15 hours journey by land from Bimili-patnam, according to the Memoirs of Thévenot. This is the residence of a nabob, who took it formerly from the kingdom of Golkonda, which did not extend beyond this district. Sicacola is easily found in Ptolemy, by the name of *Cocala*, whose position is near the coast. The river which Ptolemy marks a little on this side of it, by the name of *Dofiron*, much resembles that of Dacheron, whereof Thévenot speaks, as a place where the Dutch have a factory; but its situation is unknown to me. Calinga-patnam, which is next to Sicacola, is very remarkable, as it retains in it the name of an Indian nation, which is still talked of in India, and is called *Calinga*. Pliny speaks of the Calinges, and places them agreeably on the borders of the sea, *Calingæ proximi mari*; and at the same time on the banks of the Ganges, towards its mouth, which has caused them to receive the name of *Gangarida*, as we read in Pliny, *gente Gangaridum Calingarum*: And I agree with father Hardouin, that the name of Calinges is used in that of the *Modogalinga* nation, which Pliny says inhabited an island of the Ganges. The Calinges are likewise mentioned by Elian, though the indication of their dwelling opposite the Taprobane seems uncertain. The Promontory *Calingar*, which Pliny speaks of as above 600 miles distant from the Ganges, may agree with the Point of Gaudewary.

The province of Orixa doth not properly commence 'till you come beyond the district of Sicacola: It is governed by a particular prince. The dialect spoken there is called *Uriasba*; and I believe that in the denomination of Orixa the *x* comes from the Portuguese, and ought to be pronounced in their manner, that is to say, like *ch* in French, or *sh* in English. I shall affirm without hesitation that there is an uncertainty in the position of Ganjam, as I find it elsewhere confounded with Sonnevaton. Catack is said to be a great town, situated in-land, in about the latitude of Cape Palm-trees.* But what is most remarkable in this province, is the temple of Jagonnat, or as we usually read it Jagrenaut, which is at some distance from the sea-coast, and about 30 leagues on this side of Cape Palm-trees. I found an observation of its latitude, attributed to father Noel, in $19^{\circ} 50'$, which I was unacquainted with when I drew the Map of India, but however it doth not differ above a few minutes. Cape Palm-trees is preceded by a point of land, which having often deceived navigators, who have taken it for this cape, has been called False Point: And thus far, to which succeeds the mouth of the Ganges, is what we proposed to discuss in this section.

* Commonly called Palmiras.



S E C T. V.

ACONTINUATION of the COAST of INDIA;
from the MOUTH of the GANGES to the ENTERANCE
of the STRAITS of MALACCA.

HERE is a great deal of difference in the manner that this coast is made to run, from the mouth of the Ganges to the Bar of Aracan: Some maps make it so oblique as to bear full S. E. others moderating this make it S. S. E. The Portugueze, who are most acquainted with these parts, make it still less; and their cosmographer, Pimentel, makes no difference of longitude between Shatigan and the bar of Aracan. Admitting that the error of such a parallel position be considerable, I think I have carefully avoided it in the Map of India, wherein it bears by the compass about S. S. E. $\frac{1}{4}$ E. which is much nearer the contrary extream. The bearings of S. E. seem to arise from a part next the point at the entrance of Aracan, called Botermango; but what appears erroneous is the making it so general from the mouth of the Ganges and Shatigan.

With respect to the particulars along this coast the modern maps are the most defective: What we know for certain is, that from Shatigan there is a channel of a river parallel to the coast, which runs as far as Aracan River, into which it enters at about 5 French leagues above the bar of that river. In the plan of the entrance of Aracan River this channel bears the name of the Ganges; and indeed Shatigan River receiving a channel, issuing from the Eastern mouth of the Ganges, as I have shewn in a foregoing section,* the branch running into the River Aracan, may be looked upon as proceeding from the Ganges. Several other rivers coming out of the country run into this channel, which they meet with before they fall into the sea.

The bar of Aracan is in about $20^{\circ} 12'$ of latitude. What we know of the river which carries into the country, is confined to that part near the sea, so that the source of this river is unknown: But I am greatly inclined to believe that it is a branch of the great river Aúa, which detaches from it several others before it comes to the sea, and which I shall hereafter treat of in its turn. Aracan is a kingdom, the limits of which we cannot certainly describe, only that it begins in the neighbourhood of Shatigan, which some writers assign to it, and extends as far as the point of Negrais. The name of the country and the nation, unknown in our maps, according to the Portugueze authors is *Mog*: That of Aracan seems to be borrowed from the capital town.

I have represented the port of Aracan in a particular draught, and very circumstantial. There are two ways of passing over the bar, both of them having sufficient depth, as may be seen by the soundings in fathoms: The larboard one however is the best, as being wider than the starboard one. From this entrance to the point of Negrais, what is most remarkable is

an island at some leagues distance, and 6 or 7 leagues in length, between $18\frac{1}{2}$ and 19° of latitude, called Chedubé: The rocks which the Portuguese have named Bufaras, at the North point of this island, are dangerous. The Portuguese Directories describe afterwards two little islands, Negamalé and Juncomalé, which are differently called in the common maps, according to which Jaquemal is the name of the islands in the bight between Aracan and Chedubé. Arimurim are 4 little islands, in $17^\circ\frac{1}{2}$ of latitude, according to the Directories above-mentioned. The Buffalo is a little island surrounded with rocks, in the latitude of $17^\circ 6'$: As for the coast of the continent, it is divided by several branches of a river, which I am very apt to think proceed from the great River Aúa; since the course of that river is not far distant from the coast. I am informed that all the country which this river crosses below the latitude of 19° and 20° is very low, and overflowed in several places; so that the land doth not begin to rise, nor the ground to grow solid, 'till you come above this latitude. And whereas the river detaches several branches or channels from its right-hand side, from this latitude downwards, these channels cannot have any other passage or discharge into the sea, the coast of which is collateral with the course of the river. All the intelligence we want on this head consists in the particular circumstances of each of these channels.

The Point of Negrais, where the coast changes its Southern direction to turn to the Eastward, is in the latitude of $15^\circ 50$ and some odd minutes. M. D'Aprés has remarked in his Directory for India, that the ancient charts carry this cape too far to the Northward by about $12'$; * and the table of Pimentel, describing it in $16^\circ 6'$, is in the same error; but father Tachard, who put in at Negrais, has placed this point below 16° in a map published in 1701. In writing Negrais or Negraés, as the most ancient and original relations have done, I cannot think the word Negraïles altogether improper, which depravation custom has authorized among navigators. But before we double Point Negrais, it is requisite to observe, that in the Map of India, from the bar of Aracan, the general bearing as far as Negrais, which most maps make nearly South, is about S. 13° E. so that the longitude of Negrais is a degree at least from that of Aracan. Hence it appears, that notwithstanding between Shatigan and Aracan, a less oblique direction of the coast confines the longitude in this part, yet the whole between Shatigan and Negrais is not less in the Map of India, than in any other which gives the utmost extent.

As the error which most commonly prevails in the maps, and which in compiling them it seems difficult to guard against, is that of extending the space too much, so by striving to avoid it in the Map of India, I have reason to fear the contrary extream; therefore, after having run it as far as Negrais, I compared that point with several others, by the most approved charts: Thus comparing Negrais with Segogora or Cape Palm-trees, I found I had taken too much space, and indeed some leagues more than what was the result of a plain chart of the Gulf of Bengal, drawn by M. D'Aprés: And as the Gulf of Bengal is confined in its breadth by two points, which are both nearly in the same latitude, viz. Divy on the coast of Coromandel, and Negrais beyond the Ganges, the space between them is another of those which I compared: M. D'Aprés's chart gives $11^\circ 35'$ of longitude, which on the parallel of 16° , much about half-way between the latitudes of Divy and Negrais, produce 223 sea-leagues, according to the common spherical graduation; the Map of India therefore gives 219 leagues of the same measure, or of 20 to the degree. It is not so much shorter in this space, as it is longer between Negrais and Segogora: And by this we may be convinced that even supposing I had forced these spaces, I have not carried it to any excess. I am persuaded that M. D'Aprés will not look upon a difference of a few leagues in about 220 to be a contradiction.

* See the New Directory for the East-Indies, page 49.

In Blaeu a chart of the *Sinus Gangeticus*, which certainly is not without merit, being a plain chart, like that of M. D'Aprés, reckons the space in question but 205 leagues.

Point Negrais is separated from the continent: For forming a bay to the Eastward, there is within that bay a channel, which cuts through the coast into the great sea, to the Northward of the said point: The bay includes an island, which they call the little Island Negrais, to distinguish it from that we have just described. Opposite the point Negrais is another island, which our navigators call Porine, and makes one side of the bay. At about 2 leagues S. S. E. from Point Negrais there is before the bay a little island, that we call the Diamond, and the Portuguese Duran-diva; and beyond it is a shoal almost even with the water, which they call *Ilha Alegada*, or Sunken Island. To the S. S. W. of Negrais, in the latitude of 15° is the island of Properais or Preparis, which, with the little islands and shoals surrounding it, take up the space of 8 or 9 leagues, laying N. N. E. and S. S. W. next which are the Cocos, two low islands, in about the latitude of $14^{\circ} 5'$, the largest of which lying about a league and a half to the Eastward of the lesser one, may be about 2 leagues in circumference. The distance from these islands to the head of the great island Andaman, is computed 9 leagues to the S. Westward: Some little islands which cover this head of the Andaman, are in $13^{\circ} 40'$ and some odd minutes, and from thence the island runs to the Southward, for about 25 leagues. It is very dangerous landing thereon, for besides that 'tis surrounded with rocks, it is also inhabited by a nation of Anthropophagi: These circumstances prevent our knowing much of the in-land parts thereof. To the great Island Andaman succeeds what is called Chique-Andaman, which consists of several smaller islands, contained within a bank, which terminates in the latitude of about $10^{\circ} 30'$ South. I must not forget Narcondam, especially as what I have found in the Portuguese doth not agree with the situation our maps give it. The Directory of Gaspar Pereira dos Reys makes the Island Narcodão or Narcondam about 6 leagues from the Cocos Islands, and 12 from the head of Andaman, and the bearing with respect to that point he determines *leste quarta de nordeste, meya quarta mais para lesnordeste*, that is to say, about 17° from E. to N. According to the French maps Narcondam lies about 25 sea-leagues off the head of Andaman, and instead of reckoning to the Northward this island inclines to the Southward, a fraction of a degree, a little more or less, according to different charts. I have not decided between these different opinions, but inserted them both in the Map of India. Let the navigators who have occasion to frequent these parts determine which of the two positions is most agreeable to truth.

I now return to Point Negrais, from thence to proceed to the bar of Sirian. The distance in a direct line is not less than 50 sea-leagues, in the Map of India; and it is certain that in consequence thereof, the passage by sea must take up near 60 leagues, considering the sweep which the coast makes, as likewise that you must keep a good offing, to avoid the bank that surrounds it. The Portuguese, and among the rest one of their most experienced mariners in this sea, and on whose information they rely, Gaspar Pereira, whom I have already quoted, reckons it but 36 leagues, in several particular distances relative to the different places on the coast, and that by sailing round it rather than in a straight line: Now, though we were to suppose that this navigator means those leagues of about 17 to a degree, instead of 20, the 36 of the former measure will be scarcely equal to more than 42 of the latter. Pimentel, the cosmographer, makes but $1^{\circ} 51'$ of longitude between *Ponte de Negraes* and *Barra de Sirião*, which, in the middle latitude he assigns these points, viz. $16^{\circ} 10'$, is no more than $1^{\circ} 47'$ of the spherical graduation, consequently $35 \frac{1}{2}$ leagues, at the rate of 20 to the degree: *

* It is most natural to think that Pimentel reckoned his degrees of longitude according to the number of leagues he judged between Point Negrais, and the bar of Sirian; but whether he computed them upon the principles of the plain chart, or spherically, is not so easy to determine: If the former, the distance must have been 37 sea-leagues; and if the latter, nearly 41, which agrees pretty well with Gaspar Pereira's account, as above.

From hence it appears that the use of 50 leagues in this same space will make us liable to exceed the measure rather than make it too short: But as this is in the longitude we need not be afraid of shortening it. *

The bar of Sirian lies in $16^{\circ} 20'$ and some few minutes of latitude. Pimentel adds but $15'$ to the 16° . A particular draught of the River Sirian, placed by the side of that of Aracan in the Map of India, represents the river very particularly as far up as the town of Sirian. The soundings marked in the river are fathoms, taken at $\frac{1}{2}$ ebb going down it. At high water the soundings are increased above 2 fathoms: But the fathoms without the two points of the entrance are for high water, and one-third ebb. The figures on the banks shew the feet at low water, to which the flood adds in proportion to the fathoms.

By the map may be easily seen, that the River Sirian is properly the entrance of that of Pegu, rather than that of the River Aûa. It is certain that the River Aûa has a communication with it, by means of one of its branches, which is called the River Dogon or Digon; the entrance whereof into the River Sirian is a little below the town of Sirian, on the opposite side, which as you go up the river is the left, Sirian being on the right. This is now the proper place to speak of the River Aûa, and to give an account of what intelligence I obtained of the several branches into which it divides as it approaches the sea, as also the particulars of its course, as far up as the town of Aûa, which none of the maps have done in the manner I have in mine of Asia and India.

This advantage I owe for the most part to a Dutch manuscript map, which belonged to Melchisedeck Thevenot: But after procuring this, with several others equally important to geography, I had the misfortune to find it imperfect, one of the large sheets, whereof it was composed, being wanting; and I solicited in vain one of the ministers of the States General to supply the deficiency, in case the same map was to be found among any of the collections in Holland. This vacancy of about 50 leagues in about 200, I have expressed in the Map of India, by tracing faintly with dots, that part of the river that was wanting, and in which the map itself denotes I was not informed. Excepting this defect, the merit of the fragment in question doth not only consist in the particular description it affords, but likewise in the general description of its object. There is a little map already engraved of the River Aûa, to which we must at present refer, and which describing the upper part of this river, for a great way, and representing it as lying almost from W. to E. instead of extending to the Northward, places the town of Aûa in 21° of latitude, which Desplaces, in his Ephemerides, ranks among the number of places determined by Cœlestial observations: Now, this same position of the capital town of a great empire, which bears its name, the Dutch map settles in $25^{\circ} 20'$: For it is graduated, without which I could not have known exactly what space the want of a whole sheet had deprived me of in the course of the river: Here is then an error of above 4° . To this I am obliged to add, that if the river of Aûa run as the little map above-mentioned represents it, the position of the town of Aûa leaping, over all the space belonging to the kingdom of Mien, which is that of Pegu, should be removed to the common frontier of Lao-tchua, which is the kingdom of Lao, and of Yañ-nañ, a province of China. This the upper sheet of the second part of my Map of Asia will evince. The Dutch Map would have been very serviceable, had it only served to reconcile such an important point in geography.

As to the lower part of Aûa River, 'twas by comparing some instructions, and a Portuguese chart with the former, that I endeavoured to discover the different branches through which this river runs into the sea. The Dutch Map however shews more on this head than a commu-

* That is, as I take it, no such bad consequences would attend the shortening, as exceeding the true longitude, since by this means the navigator would be more upon the look out: But then this stands equally good as well with respect to the latitude as longitude,

unication between the River Dogon, and the principal channel going up the river. The most considerable mouths are Bragu, which seems to come more immediately from this river than Dala, and Chinabaqual, this last being next to the bar of Sirian, and at the distance of 6 or 7 leagues. What they call the River of Dogon is a thwart channel, which communicating successively with the branches of Chinabaqual and Dala, runs parallel to the sea-coast, and leads to the principal town of this part of the country, which is Mero, where you find the channel of Bragu: And from Mero another such channel extends as far as Negrais, after passing by Cosmin, the name of which we find in Jarric's History of the Indies, as that of a particular kingdom; and it is likewise expressed in the ancient maps. By inspecting the new Map of India you will see more distinctly than I can tell you, the distribution of these channels, as well as several others, exclusive of those which we presume are unknown: But the map represents them sufficiently to let us know that the river Aûa is not inferior to the Ganges, with respect to that almost infinite division of branches as it approaches the sea: And though the one of those rivers is much more noted than the other, this, notwithstanding, is not inferior to the other in the map, and takes up at least as much space in its course: For since the enquiries of the Jesuit missionaries to China have let us into the knowledge of Tibet, we are informed that the whole extent of that country from W. to E. is crossed by a river whose sources, opposite to those of the Ganges, are only separated therefrom by the summit of the same mountain, from whence each of them flow, taking only different courses, that is to say, the Ganges to the Westward and the Tsanpou to the Eastward: This is the name of that river which runs through Tibet. This denomination, in a different language from that of India, is a general appellation, as well as that of Ganga; and being unaccompanied with any proper name implies the river by way of eminence: Therefore, from the combined positions of India, Tibet and China, I have learned, that the Tsanpou, after traversing the country for above 300 French leagues, can be only this river, which in its lower part, contained in India, is known by the name of the River Aûa.

I am indebted to the Dutch Map for the particulars of the River Pégu, between Sirian and the capital, which gives name to this River, of which we have no other intelligence. In the second part of the Map of Asia, I make this river the continuation of a river parallel with the Tsanpou in Tibet, and which comes out of the Chinese province of Yuñ-nañ, under the name of Lu-Kian: It is certain that this river comes out of Yuñ-nañ to enter Mieñ-Koué; and Mieñ-Koué, or the Kingdom of Mieñ, is the same as that of Pegu, which name has prevailed among the Europeans trading to India: But the name of Mieñ has been established ever since the time of Marc-Pol, in the middle of the 13th century; and that traveller likewise mentions a town of Mieñ, which is unknown to us. I observe that he joins the kingdom of Bengala to that of Mieñ, whence it appears, that Mieñ at that time prevailed over Aûa, which is not mentioned. It was not 'till the 16th century, that a king of Aûa, subject to the king of Mieñ or Pegu, conquered and subdued the kingdom on which he before depended. The River of Pegu detaches from its left, a branch called Martaban River, because, discharging itself in Macareo, a great bay to the Eastward of Sirian bar, this branch is an open channel, leading to Martaban. It was a Portuguese map I took the environs of Martaban from, which our maps know nothing of, though the map I have followed is engraved. The bar lies in $16^{\circ} 5'$, according to the Table of Pimentel. Before it are several little islands, and a larger one called King's Island lies off it, which is high land.

Between the bar of Martaban and Merghi, * I know of no map that makes the coast diverge more than the Map of India, which is about $S. 7^{\circ} E.$ In general I have been very careful in the construction of this map, not to contract the longitude. I take Merghi to be to the Eastward of the bar of Martaban, about half a degree; and the Table of Pimentel makes the

* Mergui, or Merguy.

difference but 18'. There are some maps which make the space greater than the Map of India, between the head of the Andaman and the islands lying before Merghi; but the excess proceeds in a great measure from the Andamans bearing about 3° more to the Westward of Point Negrais, than in the Map of India. Without insisting upon this, I shall content myself with saying, that adhering to a large manuscript chart I have of these parts, drawn by a French navigator, in 1728, and to which the particular plan of Sirian River is annexed, from whence we might be induced to entertain a good opinion of it; the bearing it makes is at least S. 8° W. to which if we add 3° it will make the difference a point of the compass. The Map of India, which admits but 83 sea-leagues between the coast of the Andaman and the Island of Tanasserim, off Merghi, is therefore more confined in this part, than the Maps which allow it 90: But the Map of Peter Goos reckons this space only 77 leagues; and notwithstanding that the distance which remains from the Island Tanasserim to Merghi, adds thereto about 18 leagues, yet the longitudes and latitudes of Pimentel allow but 88 leagues to the whole space between the Island of Andaman, *na cabeça do norte to Merguim, na entrada da barra de Tanasserim*. The Map of India, by adding 18 to 83 extends it at least to 100. Notwithstanding what may seem decisive in this particular discussion, there is a general observation to be made with respect to the charts drawn for the sea, which is, that in supposing some uncertainty in the exact determination of the distance by sea, it is most prudent to be rather too reserved, than too lavish in the measure; because it is less inconvenient to the navigator in drawing the chart so as to think himself just ashore, than it is hazardous for him to imagine he has a greater space to run. Let me be allowed to add further, that what almost universally results from the measures of the space, in proportion as they are better ascertained, and corrected from a former estimation, is, that they will be found shorter or more contracted.

We know little of any other place on the coast between Martaban and Merghi, except Tavay, a town situate within a bay. Merghi is a port much frequented, between several mouths of a great river, which running by the town of Tanasserim, takes its name by which it is mostly called. Tavay, Merghi, and Tanasserim, are dependant on the state of Siam, which the maps extend 100 leagues still further along this coast, as far as the limits of Queda. The sea, in the neighbourhood of Mergui, abounds with a great number of islands, which form a sort of archipelago, which the Map of India represents in a separate place, but is not in every respect the same as has been formerly given of it: Besides, the plan inserted in this new map describes, over and above what others shew, the course of the river as far as Tanasserim, which I believe was never before made public, as I had it from a manuscript map. Those who would be well informed how to steer among the islands which surround the port of Merghi, may consult M. D'Aprés's Neptune Oriental, || which may be the better depended on, as he directs navigators from his own observations.

By drawing a line from the bar of Martaban to the North point of the Island of Junkselon, Merghi will appear to lie in a hollow from this line, the sea gaining upon the land a little between Martaban and Junkselon: For from Martaban to Merghi, this coast trenches so little to the Eastward of South, that it appears to be due South, and even somewhat to the Westward from Merghi, towards Junkselon. The maps which have not been acquainted with any alteration in this bearing, represent it thus, * and others make it at least due South, without any declination to the Eastward: It is true, that to sail clear of Malacca, † on a meridian, which I cannot dispense with examining hereafter, this coast must be allowed a declination from the South towards the East. The memoirs of the Portuguese navigators do not favour this declination, by not admitting a whole degree of longitude (55' in Pimentel) between Merghi and

|| Or the New Directory for the East Indies; wherein the French Neptune Oriental has been chiefly considered and examined.

* That is, they represent the whole coast from Martaban to Junkselon as bearing to the Westward of South.

† Or Malacca.

Queda: For as between the North point of Junkfelon, and the bar of Queda, without going as far as the town of that name, divers charts, too particular not to be exact, make it $1^{\circ} 30'$ and some odd minutes of longitude; so that if Queda is allowed to be no more than a degree to the Eastward of Merghi, it follows that the North point of Junkfelon lies above half a degree off Merghi: I would not have this result taken too rigorously, since the Map of India makes it more than a degree between Merghi and Queda; but it is at least contrary enough to the declination above-mentioned, to render it suspected, and give the more credit to the opposite bearing.

To the Southward of the islands which lie before Merghi, there is one which is distinguished by its extent of 8 or 9 leagues from N. to S. It is called *Ilha do Mel*, or *Ilha Clara* in the Portuguese Directories, which make its latitude $8^{\circ} 10'$, and this nearly agrees with the body of the island I find afterwards in the maps of the Islands of St. Sufanna. The said Directories make mention of the Island St. Matthew, in $9^{\circ} 30'$. The islands called Seyer are laid down in about $8^{\circ} 30'$, and 12 or 13 leagues to the Westward of Junkfelon. Bangri, or according to the Portuguese, Bangarim, is the most noted upon the coast before you come to Junkfelon. M. D'Après brought from India a very circumstantial plan of Junkfelon, and its environs: I have repeated it in the Map of India, because in another manuscript plan I have of this part, and which is very particular as far as Queda, the point of land called Lontar is not upon the continent, but an island easily distinguished by a channel that separates it, and to the Eastward of which extends a deep bay, which no plan has hitherto taken notice of. The coast of India, and the situation of the islands which lay before it, as far as P. Pinang, seem to me to be carefully laid down in the maps I made use of in drawing this part. Pulo-Buton is remarkable for that those who are bound to Malacca, endeavour to fall in with it rather than the coast of Sumatra: It is well known that Pulo in the Malay tongue signifies an island: The Portuguese seem pretty exact in allowing its latitude in $6^{\circ} 35'$: They give the name of *Ilhas da Pimenta* to those islands which lie to the S. Eastward of Pulo-Buton, called by the Malays Pulo-Lada,* which signifies the island of Pepper, as well as the Portuguese denomination. The entrance of the Straits of Malacca may be determined by an imaginary line drawn from Pulo-Pinang to Tanjong-Goere, or to Diamond Point on Sumatra.

The limits of the Map would not permit me to take in this strait. The Map of India was at first more limited than at present, and included in two sheets, which make indeed the greatest and principal part thereof; and it was begun to be engraved, when, at the desire of the French Company, I made an addition of the two half-sheets, to join on the side of the two whole sheets; so that I was confined in the limits to the Southward, since the construction of the map was then the same as at present: But though the Map of India doth not extend so far as Malacca, the second part of my Map of Asia will supply that deficiency, and explain what I have further to say of the longitude thereof.

There are several indications of the longitude of Malacca, determined astronomically: In the Tables of M. de la Hire, $97^{\circ} 50'$ from the meridian of Paris: In the Connoissance des Temps, $99^{\circ} 45'$: The difference is not inconsiderable. Desplaces, in the table annex'd to his Ephemerides, quotes Beza and Comilla, Jesuits, for a determination of $97^{\circ} 30'$: By taking the medium of these observations, we have $98^{\circ} 37' 30''$: But considering the uncertainty resulting from such a variety of positions, we cannot do better than to have recourse to the maps which best deserve attention; and by consulting them we shall find that Malacca is placed under the same meridian as that of the bar of Siam: In this the Portuguese maps agree with the best Dutch charts, who, having made the Portuguese works of this kind extremely scarce, have not scrupled to copy them. Exclusive of the hydrographical chart of the Portuguese cosmographer, Texeira, published by Melchisedec Thévenot, in his Collection of Voyages, the Table of Pimentel places Malacca and Siam in the same longitude: Therefore, the determination

* Or rather Ladda.
U

of Siam, which is more to depended on than many others, and less doubtful, especially than the aforesaid indications of Malacca, is $98^{\circ} \frac{1}{2}$, consequently the same longitude within a few minutes, as that concluded by the medium of the several observations of Malacca.

The preferring one indication to another appeared to me hazardous, and especially that of the *Connoissance des Temps*, which removes Malacca furthest to the Eastward, lest I should vary too considerably from the maps, which by being so circumstantial as we find the Dutch charts, do not appear to have been lightly made: For, in a space of at least 12° of latitude, between Malacca and the bar of Siam; to alter the bearing, so as to make the difference $1^{\circ} \frac{1}{4}$ of longitude, and that in a latitude wherein the degree of longitude is nearly equal to one of latitude, would make a difference of at least 10° to the Eastward: § But without confining myself to such a general discussion, having taken pains to study the result of a number of bearings which I had collected from the entrance of the Straits of Sincapura, and Pulo-Timon, to the bar of Siam, and which we find almost compleat in M. D'Aprés's *Neptune Orientale*, I see no difference contradictory to the maps: Thus, without adhering strictly to the maps, and yet at the same time by varying rather more than less, the place of Malacca did not seem to me to lie to the Eastward of the meridian of Siam above the fifth part of a degree. To this I must add, that to avoid any risque in not taking longitude enough in the removal of Malacca, I varied from the longitude of Siam about the third part of a degree: So that in my second part of Asia, and it would be the same in the Map of India, if it extended further, Malacca is placed in $98^{\circ} 50'$ of longitude from Paris, while Siam remains in $98^{\circ} 30'$.

It seems as if such a variation, in the longitudes given of Malacca, should occasion a suspicion of inaccuracy in this determination. To make Malacca agree with the indication in the *Connoissance des Temps*, it was requisite, in the sea-charts that have been drawn, to take from the bearing of the coasts, in order perhaps to give the preference to the most extensive computations of navigators, rather than to the shortest: But notwithstanding these operations, Malacca cannot be supposed to justify itself in the longitude given it in those charts: For, admitting even the whole space of longitude which they allow from the mouth of the Ganges and Cape Palm-trees, as far as Malacca, it must be remembered that the repeated astronomical observations, taken by father Boudier, at Shandernagor, have procured us a determination of longitudes, from which we may not deviate, whereby a deduction is made of about a degree in the longitude, from what the charts give to Cape Palm-trees; so that this correction of the longitude has an effect upon Malacca, and the more so, as it seems certain that they have not spared for space in the whole extent from the Ganges to Malacca. There might be another longitude pointed out, though without any just grounds, namely, that of Pulo-Condor; the longitude whereof having been adopted in the sea-charts, though placed about a degree too far to the Eastward, may appear to be right, by a continuation of the same error, in the situation of Malacca: But this digression would take me too far from my present subject, to which I shall return.

The position of the peninsula of Malayo, draws after it that of Sumatra, the head or Northernmost part whereof was requisite to be shewn in the map. M. D'Aprés, and likewise the author of the *English Pilot*, have given plans of the road of Achem* and its environs: The islands that cover this road to the Northward and Westward, with the different passages for coming in and going out, are plainly shewn by those plans. 'Tis from M. D'Aprés in particular that I took the description of the islands, which lie between the channels of Sombrero and Car-nicobar: Several maps have divided Car-nicobar into two islands, instead of making it but one. With respect to Nicobar, we are well informed that a channel, to which has been given the name of St. George, and which has been navigated, separates it. This chain of islands brings us towards those of Andaman, which are distinguished by the name of Chique-Andaman. The point of Sumatra making with the coast of Ceilan, in about the same latitude,

§ In the bearings.

* Achien or Achcen.

an inclosure of the vast gulf round which we have circulated, it is natural to enquire into the extent given the entrance of the gulf, between Ponta de Gale in Ceilan, and Achem-head on Sumatra, which the construction of the Map of India makes equal to 13° and about $\frac{1}{4}$ of meridian distance, consequently 275 sea-leagues of 20 to a degree. The Portuguese here reckon the longitude 14° , which, according to the spherical graduation, being almost equal to the latitude in that parallel, are computed at 280 of the same leagues: Peter Goos makes it but $13^{\circ} \frac{1}{2}$, or 270 leagues. The Chart of the Gulf of Bengal, in Blaeu, doth not allow it quite 13° : I question whether a somewhat larger extent of this space would not be more exact than that of 280 leagues, as it would at least diminish the too great distance given to Malacca in longitude. If we were to make an estimation of sea-voyages in this parallel, and that directly from one point to the other, would it answer the end of observations, by which alone the space in question can be determined?

Notwithstanding all that the Map of India includes seems here to be ended, the service I owe to geography will not permit me to neglect one thing that belongs to antiquity; especially as, having all along regarded it, I should be the more inexcusable to omit it wholly in this place.

Ptolemy is the only one among the ancients that supplies us with materials for a circumstantial and connected review. The application, which modern geographers have made of his intelligence, is, in my opinion, carried a great deal too far; and before I enter into particulars, it must in general be allowed, that there is more probability of finding them too limited than too much extended. Doth not the manifest imperfections in the less distant parts, those best distinguished, and most certain in Ptolemy, lead us to conclude, that want of information prevented them from penetrating into those parts of the world which are now known? Some islands, which by the situation given them by Ptolemy are included in the Gulf of Bengal, Mess. Sanfon and M. Delisle have taken for all the islands of Asia, from the Straits of Sunda to the Island of Japan inclusive. The *Maniola*, the longitude of which in Ptolemy is rather on this side of that wherein he places the Ganges, than beyond it, have been removed to the Philippine Islands, without paying any regard to the situation, or considering that an ancient geographer, having but little light into any of the countries in that part of India near the Ganges, could not carry his enquiry so far: However it might suffice to confute those who carry the *Maniola* so far off, on account of their resemblance to the name of Manilla, which are much better found in the little Islands of Andaman. It must be allowed, that the analogy of the denomination is one means to ascertain the truth; but even this method ought to give way to a conformity in point of situation, and cannot take place but when the other doth not contradict it; without which we shall find in the multitude of denominations which bear some analogy to each other, a great confusion in all parts of geography without distinction. The Satyrs Islands, mentioned by Ptolemy, will better agree with the Islands of Pulo-Condor, opposite Camboja, when examined nicely and critically, than with those of Japan, for which they have been marked in one of the Maps published of the world, as known to the ancients.

By taking a view of the map drawn by Ptolemy, several places near the Ganges are to be found very distinctly: The rivers marked therein agree with those of Shatigan, Aracan, and others. The *Baracura Emporium* may be taken for the entrance of Aracan, where the name of Burongo is something analogous to that of Baracura. The towns of *Sada* and *Berabonna*, that come next, are still to be found on this coast, between Aracan and Negrais, by the name of Sedoa and Barabon: Ptolemy lays down an island in the offing by the name of *Bazacata*, inhabited by men who go naked, called *Aginnata*: And as the most considerable of the islands off the said coast is Cheduba, it is natural to trace it therein: It is inhabited by a savage people, of the nation of *Mogos*, and *gente traidora*, as Pimentel has it. In Ptolemy succeeds a promontory, with a river of the same name, which is *Tamala*; and making the coast

coast afterwards run to the Eastward, every one will readily find the point of Negrais, the branch of the River Aûa, which comes to it, and the coast which extends to Sirian. *Mareura*, which Ptolemy marks upon the continent as a metropolis, is undoubtedly the town of Mero. The direction we see given to the coast in Ptolemy, forms a gulf, which takes the name of *Sabaracus* from a sea-port town called *Sabara*, which agrees with the entrance of the River Bragu: This gulf is bounded by a river named *Bezynga*, with a port of the same name, and which gives to the country round-about, the name of *Bezyngitis*; which may be applied to the river as well as the country of Pegu. Thus far the conformity of the places and circumstances is evident enough. Ptolemy afterwards turning to the Southward, and advancing unto the Chersonesus, or Golden Peninsula, we must thence come to the islands, which are almost all placed on this side of that peninsula: By what authority then can we place them beyond it, since 'tis only in Ptolemy that we find them?

The position he gives to that named ἀγαθὴ δαίμωνος, or Good Fortune, cannot be improperly taken for the Great Andaman: The name alone is all the obstacle, if it be any, with respect to a land inhabited by Anthropophagi: But, all the other islands, including the *Maniola*, being placed as immediately bordering thereunto, like as the Little Islands Andaman do upon the Great one, Ptolemy ascribes to the Anthropophagi. *Barussa* & *Sinda*, which are mark'd as almost contiguous to each other, and a little beyond the former, are manifest in those of Car-nicobar and Nicobar. *Saba-diba*, which comes next, and in which we find the common Indian term of *dive* or *dibe*, take the situation of the islands which lie before Sumatra: And their situation in Ptolemy, notwithstanding some small distance, as such great exactness is not here required, leads to Ἰαβάδιον νῆσος, or Island of Barley, the capital whereof, called Ἀργύρη, or *Argentea*, placed at the head of the island, represents Achem. It is true indeed, that the metal in the mines of the kingdom of Achem would render the denomination more properly, the Town of Gold, rather than the Town of Silver: But though Sumatra abounds in gold, rather than the Malayan Peninsula, yet that peninsula is more likely to be meant by the ancients under the name of the *Land of Gold*, than Sumatra: Moreover, Ptolemy removes every difficulty, in saying, that the Island *Jabadii* abounds in gold. These applications are included in much less space, than in all the modern maps: For notwithstanding the excess of Ptolemy in the longitude, what he extends no further than 27°, they have stretched to 50, and that as well in latitude as longitude. It seems as though the filling up the paper had been the sole motive of the geographers, who have omitted nothing of Asia and Africa, which have compleated the continent and its dependancies, though they only intended to present the publick with a representation of *the world as known to the ancients*.

I now proceed to the Golden Chersonesus, or Peninsula of Malayo. We cannot expect that Ptolemy should be totally exempted from errors in his descriptions: And though he might have been better informed of the hither part of India, what reason is that, why he should by his positions give authority to form the peninsula on this side of the Ganges? I am apt to think the name of *Malay* is to be discerned in that of a promontory of the peninsula of Malacca, which he calls *Malau-colon*. The deep gulph which he makes to the Eastward of this peninsula, by the name of *Perimulicus*, being taken from that of *Perimula*, a maritime town, not existing, there is the more reason for making a correction, whereof it cannot be denied, that the geography of Ptolemy stands in no need, by taking this gulf for the Gulf of Malacca, at the entrance whereof there is a little island named Pera: This gulf terminates in Ptolemy by a promontory, projecting very much, and called Μίγας, or the Great, which cannot be better applied than to Cape Romania, where the peninsula ends in a point, and from which the coast turns suddenly to the Northward, to form the Gulf of Siam, very deep, and remarkable enough in Ptolemy under the name of Μίγας κόλπος. I even observe, that at the entrance of this gulf, the place he calls *Thagora* preserves in its corresponding situation to the Northward of Cape Romania, the name of Tingoran: This circumstance justifies the position which is
here

here given to the great promontory, and in consequence of such a position, what I thought we might understand by *Sinus Perimulicus*. Ptolemy makes on the left-hand of the gulf, which is that of Siam, a great river, under the name of *Daona*, running, at some distance from the sea, by a town likewise called *Daona*: Therefore, as no considerable river comes to this coast of the gulf, and from the analogy in the denomination, and the affinity between the name of the town and the river, I can trace *Tanasserim*. I look upon the mouth of *Dana* as misplaced from one side to the other in Ptolemy, whom we ought not to deem precisely correct in every respect.

'Tis in a promontory called *Notium*, opposite to *Megas*, or the Great Promontory, that Ptolemy terminates the great gulf, or Gulf of Siam: This *Notium* then is the point of *Camboja*. 'Tis true that this point doth not descend so low in latitude as in Ptolemy: But this degree of exactness is not requisite, forasmuch as continuing the same coast he makes it run Southward, and cross the Equinoctial-line, throwing the capital town of the country, which he calls *Sines*, into the Southern Hemisphere. At a little distance from *Notium*, Ptolemy marks a second promontory, that of the Satyrs, before which are the islands also called *Σατύρων*, which now-adays we are strongly inclined to take for those of Pulo-Condor, as before-mentioned: The monkeys, of almost human size, which inhabit the woods of these islands, and which have been called Satyrs, or mistaken for men with tails, have given the denomination: Here it is that Ptolemy's geography ends, which though more distant, yet is more circumstantial for its extent, than all antiquity can boast. I find the same limitation in the geography of *Edrifi*, who compleats the description of the climate, whereof the country he calls *Sin* is the extremity, in an island inhabited by a nation wearing tails (*gens caudata* in the translation) not excepting the prince who commands them.

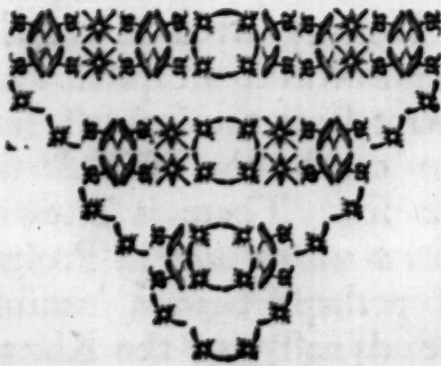
But will it not be asked why we do not come to the coast of China, since this same part in Ptolemy is that of the *Sines*? To this I shall answer, that Ptolemy never reached what we now call China; but *Camboja*, and *Kao-tcii-tsin*, or *Cochinchina*, which as well as *Gañ-nañ* or *Ton-kin*, made formerly part of China; the natives whereof have several things in common with the Chinese. The geographers who have removed *Thina* or *Sina*, the capital of the *Sines*, according to Ptolemy, unto the place of a town known by the name of *Nañ-kin*, and which being at this time degraded by the reigning dynasty in China of its dignity of *Kin*, or imperial court, has taken the name of *Kian-nin-fu*, are greatly mistaken. The pre-eminence of this town, under the dynasty of *Tay-min*, which preceded the present dynasty, has led the geographers into this error. They were not apprised that the town which they had made choice of by reason of its dignity, did not arise from the rank of ordinary towns, to that of the capital and seat of the empire, 'till the beginning of the 4th century, when a Tartarian prince, of the nation of *Hiun-nu*, took from the Chinese emperor, of the dynasty of *Tçin*, *Lo-yan* and *Si-gañ*, which were imperial cities. *Si-gañ*, in the province of *Cheñ-fi*, enjoyed a long time this privilege by itself, and from the first beginning of monarchy; and *Lo-yan* in the province of *Ho-nañ*, and now called *Ho-nañ-fu*, shared the same honour 770 years before the Christian *Æra*. Now as Ptolemy lived in the time of *Adrian* and *Antoninus Pius*, they have advanced the promotion of *Nañ-kin* to a capital, about two ages; and the towns, which in his time existed as such, being distant from the nearest sea, the one above 120 leagues, the other above 180, neither of the two can be the *Sine-Metropolis* in Ptolemy, who places that town but a little distance from the sea. There is likewise an anachronism, and even that pretty considerable, in taking the *Sera-metropolis* in Ptolemy for *Pe-kin*, as a geographer has done, without any other foundation perhaps than a confusion of capitals: For *Pe-kin* was not an imperial city 'till under the dynasty of the *Khitan Tartars*, or *Leaos*, whereof this town was the *Nañ-kin*, or Southern court, having established their *Pe-kin*, or Northern court, in *Tartary*: And the government of the *Leaos* over a part of China did not begin 'till above

900 years after the Christian *Æra*: On the other hand the situation of the country called *Serica*, doth not agree with the Northern province of China: This I have fully discussed in a work concerning Tartary, which is a mixture of history and geography, which, when opportunity offers, I shall make publick.

It is perhaps enough to have shewn the great mistake in the placing of the capital of the Sines, mentioned in Ptolemy, without substituting a precise determination of its true place: I have nevertheless made the enquiry. According to Edrisi, in the 9th part of the first climate, the chief port of Sin is Lucquin: Abulfeda adds, that this port of Sin is near a very large river, and I have discovered that Loukin is still the name of a branch of the great River Cambaja, the mouths whereof are opposite Pulo-Condor: So that the Arabian geographers agree with Ptolemy, in joining the same name of *Sin* to the country to which we supposed it to belong. Beyond Lucquin, and in the 2d climate, part ix, agreeable to the same part of the first climate, Edrisi speaks of a maritime town, included in the country of Sin, under the name of *Caitagbora*: Now, in Ptolemy we find *Cattigara*, as a port belonging to the Sines. In the subsequent or tenth part of the same climate, Edrisi speaking of a town called *Sinia-Sinarum*, according to the Maronite translation, or Sinia of the Sines; it is the more probable that this and no other is Ptolemy's capital, as it still subsists under the name of Sin-hoa, in a district of Cochinchina, called Toan-hoa, as may be seen in the second part of my Map of Asia. Let us add further, that this town was more flourishing than any other in the same country, before the entrance of a river which descends from it was choaked up with sand. I think I find it in Marc Pol, under the name of Zaiten, placing it between the Southern provinces of China and the country of Ciampa. Abulfeda mentions Zeitun as a port of the country of Sin, and from the information of people who have been there, he says, that this town is situate about half a day's journey from the sea, on a channel of fresh water, which agrees with the situation of Sin-hoa. Marc Pol mentions it as one of the richest marts in the world, carrying on a trade with Alexandria, from whence Coblai, the reigning emperor of the time, drew a considerable revenue.

I have continued my treatise thus far, through an inclination to close up so important a point as that of the boundary of ancient geography, which has been greatly misunderstood, and hitherto hid in the utmost obscurity: With this likewise I shall close the Geographical Illustration of the Map of India.

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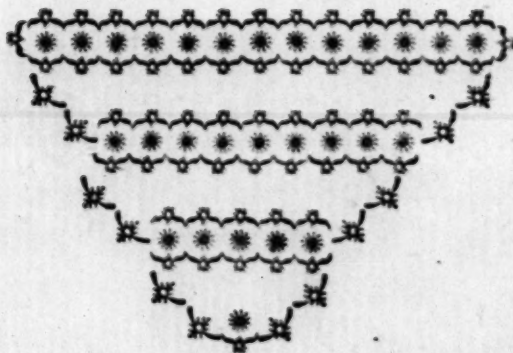
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Page 3, note ||, for 48 min. read 44 min. in that parallel of latitude.
 Page 4, note *, for 48 min. read 44 min.
 — note †, for 29 deg. read 26 deg. and for 100 read 98.
 Page 8, line 7, for Erithryean, read Erythrean.
 Page 30, line 2; as also page 32, line 27, and page 49, line 15 and 23, for Pimental, read Pimentel.
 Page 33, note †, for Cambat, read Cambant.
 Page 53, line 22, for Mercia, read Marcia.
 Page 66, line 23, for Calingar, read Calinguv.
 Page 74, line 48; as also page 75, line 2, for Ceilan, read Ceylan



X E D M I

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E R A T A

